

LEND A HAND.

A RECORD OF PROGRESS.

VOL. VIII.

APRIL, 1892.

No. 4.

WE are told that the African Negroes believe the monkeys can talk if they please, but refrain through fear of being set to work. The lately-aroused interest in the simian language looks as if the poor apes might by and by lose the refuge of silence, and have to confess that they have over-stepped the border-lines, and incurred the responsibilities of humanity. That contingency, however, cannot be very near, and meanwhile education in articulate speech, in reading and writing, is given only to the distinctively human creature. The education of character, indeed, is shared by the nobler animals, who attain a high degree of it in manners, and even in morals, but of the purely intellectual kind man alone seems capable, and that in very different measure, varying much with race and more with circumstance.

We did not always have it. About nineteen hundred years ago our British ancestors—and a rough set they were, with no architecture, little clothing, and savage manners,—first came in contact with the Romans, a people of luxurious habits, and skilled in reading and writing. The Romans conquered them, and, after their usual fashion, set their stamp upon them as provincial subjects, which was, on the whole, to their advantage. Ever since we have been working our slow way upwards, through struggles and experiments, wars



and intermixture of races, mistakes and successes, till now the English and American descendants from those barbarous tribes stand among the first of civilized peoples. That may not be saying very much, when we consider ideal heights of attainment, but it is an enormous distance beyond savagery, and it has been gained very slowly by the painful climbing of nineteen centuries.

It is not yet three of these centuries since our race, pretty well on then in their education, first met with the aborigines of America, and, forgetting their own early experiences, conceived the idea that these red-skinned folk, with their savage ways, were utterly and hopelessly inferior to themselves. They did not conquer them, they were sometimes kind to them, but they brushed them out of their path as they did the wild animals who interfered with their convenience, and instead of looking upon them as beginners, on the lower rounds of the ladder they themselves had clambered up, they thought them cumberers of the ground, and treated them as such. And, notwithstanding many noble and benevolent exceptions to the rule, that has been the prevalent feeling of the country ever since, and persists to this day as an underlying current of opinion in the greater number of our people. It has been, and it is, the fatal element in our treatment of the Indians. Sometimes brutally expressed, and sometimes covertly hinted, it has been the basis of the broken promises, the unfulfilled obligations, the cruel removals, the indifference, and the contempt which have been the lot of this unhappy race, and it is to-day the ground of the effort to induce Congress to send the Utes of Arizona into a barren desert, and to cut down the fund that supplies education and hope to twenty thousand Indian children and youth. It is a false and cruel ground. It denies the divine humanity in these our red brethren. What we have done they can do, and much more rapidly than we, for are not we here to lend a hand to them? As Commissioner Morgan finely says, "A good school may bridge over for them the dreary chasm of a thousand years of tedious evolution."

Those who have worked with and for Indians know their good capacity for intellectual, industrial, and religious progress, and cannot but be touched by the confidence, the docility with which they put themselves and their interests in the hands of those who show themselves their friends. They are like children in this, as befits their immature condition. The growth of a people is typified in the growth of every individual, and just as a child trustfully lays its hand in an elder's who promises to lead it to something good, so the Indians have generally followed the leading of an advanced race. When it was good they have shown that they could greatly profit by it, and when it was mean and selfish, as alas! it has often been, they have either been crushed by it, or they have turned and rended with their cruel but futile strength those who injured and cheated them, and often the innocent have suffered with the guilty.

The point to be made is that in all ways they are men and women like ourselves, with the same needs, the same affections, the same desires, stirred by the same motives, helped by education and property, hindered by poverty and ignorance just as we are, eager for what is their own, but less eager than the encroaching whites for what is not their own, strong lovers of their home and their children, fellow-creatures with us in every way, children of God as we, and equally capable of being filled with His spirit. This is the thought to be carried into our relations with them. This is the thought to be impressed upon Congress, both directly by letters and petitions, and still more powerfully when borne on that great swelling tide of public opinion which lifts Congress on its irresistible wave far above the mean little ripples of private interest and personal ambition so sadly perceptible at low water. When once the bulk of the American people see and feel that what is good for them is good for the Indians, and that what is not good for the Indians is not good for themselves, Congress will reflect that feeling, and no longer question the wisdom of providing ample means for Indian education, and security of social rights and property to

every Indian citizen. Already can be seen a wide-spread change in public feeling. The reservation system is going, and the whole agency system must follow it. This means that the Indians are no longer to be penned up like a separate order of creatures, guarded and hampered and fed like animals in a menagerie, but that they are to have and to hold their own, their very own land; that they are to be free to go and come like any other folk, to choose their own work, and their own way and time for doing it. This is so right and reasonable, especially when we know that two-thirds of them are even now self-supporting, that it is hard to believe how much of the contrary has been true all these long years — that a well-disposed, industrious Indian could not travel, could not choose his place for living and labor, without permissions asked and gained on every side.* This leads us directly to a subject of the utmost importance to the present happiness and the future improvement of the Indians.

Law is the formulation of the moral sense of a people, an agreement, backed by the whole moral and physical force of the community, that certain things shall be done and certain other things shall not be done. Social life cannot advance without this environment. It is to man what water is to the fish, at once a support, a protection, and a restraint. We carry on our daily lives quietly and easily under its broad shelter, and can hardly imagine what it would be to have no appeal against injustice, cruelty, and crime.

Yet that is to a great extent the Indian case now. In their native state the tribes had their own laws, which sufficed them. When we took them as wards, put them on reservations, and

* Of course it is understood that the above does not apply to the five civilized nations, as they are called, living in the Indian Territory. These have their own government, and manage for themselves, and in one of their Cherokee lawyers, who came eastward last summer to remonstrate against some federal action injurious to his people, there was seen a handsome, well-dressed, educated man, intelligent and polite, who nevertheless could remember walking as a child by his mother's side on the terrible march when the Cherokees were forcibly removed by government from Georgia in 1837.

set agents over them, they came under a mixed and quite indescribable rule, made up of state law, the despotic power of the agent, and military command — a hodge-podge of patriarchal and legal authority, with a flavor of lynch law, and the Great Father at Washington looming remote. With no accessible courts, no legal appeal, no assurance for life, limb, or property, the natural encouragements to labor and enterprise absent or uncertain, it is a wonder that the Indians have made so much advance as they have, and it must be attributed more to the activity of the missions, the influence of the schools, and the strong native sense of justice among themselves, than to any legal assistance given them by the government. An excellent bill for the establishment of full legal service among them has been long before Congress in vain. Last August the American Bar Association unanimously resolved "That it is the sense of this association that the government of the United States should provide, at the earliest possible moment, for courts, and a system of law in and for the Indian Reservations."

A petition in support of this resolution has been sent to Congress, signed by a large number of lawyers and other influential citizens, many of whom expressed sincere pleasure in attaching their names to it. This movement is prominent among other proofs of enlarged thought on the Indian question, but now is not the time to slacken effort in this good cause. Rather let us gather new might, and work with a will, that this century may see the last of Indian isolation, outlawry, and untaught ignorance.

EXODUS OF THE UTES.

BY REV. H. F. BOND.

A BILL is pending in Congress for the ratification of an agreement made eleven years ago with a little remnant of less than a thousand Ute Indians in Colorado, requiring their removal into Utah. Over two thousand of this tribe had already been sent over the line of the state a dozen years ago, when the last of a series of agreements was made whereby, within thirty years, their acknowledged possession was reduced from over thirty-eight thousand square miles to less than a thousand. To have ever admitted that roving tribes of savages were rightful owners of immense territories may have been very foolish; but such admission, coupled with the inhumanity of perpetual removals from favorite haunts and hunting-grounds, certainly enhances the obligation to do justice now.

In mitigation of the expulsion of the Utes from Colorado, for *expulsion* is not too severe a word, it is said that they brought it upon themselves by the fighting with Major Thornburgh, in which he was killed, and the murder of Agent Meeker and eight employes, and the brutal treatment of their women. This was unquestionably one of the most horrible affairs of Indian history, but it must be borne in mind that neither the Southern nor Uncompahgre bands of Utes had any more to do with it than the people of Massachusetts, and there is not the slightest doubt in my mind that the head chief, Ouray, always humane and friendly towards the whites, who put a stop to hostilities as soon as he heard of them, and who went to the rescue of the captive women, would have gladly prevented the outrages altogether.

The writer has been taken to task for using the mild expression that the White River Utes were not "altogether unprovoked." Now let us look into the history of that affair as briefly as possible. It took place in September, 1879.

There had been something more than the usual delay on the part of United States Government in fulfilling the terms of the agreement of 1873, while the lands ceded had long been overrun and occupied by our citizens. There had been trespassers upon the new reservation, although it had been agreed that no person, except a few specially allowed, "shall ever be permitted to pass over, settle upon, or reside in the territory described in this article" of agreement. Governor Pitkin had unjustly complained of burnings by the Indians of millions of dollars' worth of timber outside of the reservation and of depredations upon property of the whites. The conflagrations were, in all probability, accidental, and quite as likely from the camp-fires of the whites left unextinguished as from those of the Utes.

Major Thornburgh's inquiries had elicited no complaints from the settlers. The Indians had killed game and sold skins. The miners had not been disturbed but, on the contrary, had been presented with an abundance of game. No stock had been molested, and, as far as he could learn, "no one had attributed the burning of timber to these Indians."

*Geo. W. Manypenny, once commissioner of Indian affairs, and one of the five commissioners for removing the Utes into Utah, is my authority for the account I am giving. Agent Meeker was a good man, but was too ready to believe the reports of Governor Pitkin and others. Meanwhile there was a little disturbance at the agency. Agent Meeker had selected a tract of land for cultivation which a few of the Indians wished to use for camping and grazing, as they had been accustomed to do. The plowman had been fired upon. The agent himself was injured, and he sent for military aid. The Indians considered this a declaration of war. The agent held council with Chief Douglass and others. It was agreed that the main body of troops should remain outside of the reservation, or at a distance, while only Major Thornburgh and five other soldiers should come into the agency and hold a council. This plan was communicated to Major Thornburgh;

* "Our Indian Wards," Cincinnati, 1880.

but he replied that, in conformity with his instructions from Washington, he must go within "striking distance," say fifteen miles. The agent did not get that answer, but learned in some way that the soldiers were to remain fifty miles away, and that the major with only five men was coming. This was very satisfactory to the Indians; but in fact the soldiers all approached to within fifteen miles, and that seemed like treachery. The shooting commenced on the part of the Indians. Thornburgh was killed. The report reached the agency. Success to the Indians there depended upon prompt action. There was no opportunity for explanation. Meeker and his men, entirely unprepared for an attack, were shot, and the women and children captured. Agent Meeker seems to have been a man of unbending, Puritanic conscientiousness, but too credulous of reports against the Indians, and unaware of their sensitiveness to the approach of the military. Promises in regard to the agreement unfulfilled after five and a half years could not have availed much. Long ago the common answer to such had been "You heap lie;" but the actual fulfillment would have been far better than the requisition of soldiers. Yet the plan he proposed appears to have been wise, and Mr. Manypenny blames General Sherman for not giving Major Thornburgh more discretion. Had the soldiers remained fifty miles away there would have been no fighting, no massacre. Primarily the cause was bad faith on the part of Congress or the Department of the Interior. Secondly it was the aspect of bad faith in the agent or military commander. With what other race or nationality would patience have held out longer?

It is not, indeed, unlikely that the Indians were instigated by white men. Agent Critchlow of the Uintah Utes in Utah* sent to learn about the White River trouble. His runners brought back a note from Miss Meeker, entreating him to rescue her and the other captives. He sent two whites and an Indian policeman. The captives had already been rescued. Those white men were kept under surveillance, but finally

* See report of 1890.

allowed to go under promise to return, their horses being kept as pledges. One went back to the agency and reported his conviction, from what he had learned, that the Indians were secretly encouraged by white men. Such instigation is credible. It is just what is shamelessly threatened in the present crisis. The president of a railroad in Southwest Colorado has surely over-leaped the bounds of discretion as well as of humanity in saying that "if the bill for the removal of the Utes failed he was going across that reservation the coming summer if it took five hundred rifles," and that "the plans were ready for so outraging the Indians as to provoke them to bloodshed and hence war." The conditions at present with these Utes are that they shall receive allotments, and that "they will not obstruct nor in any wise interfere with travel upon any of the highways now open, or hereafter to be opened by lawful authority," etc. The Indians, therefore, might remain and said president could have his road. But he and his friends covet the land for themselves and other whites in order that thrifty ranchmen, with valuable crops, may be tributary to the road. If there are not sufficient good lands for all these Indians on the "La Plata" there are in the "vicinity," with a properly broad interpretation of that word — on the Los Animas and the Los Pinos.

We cannot get rid of the threats — perhaps we shall not avoid their execution in either Colorado or Utah. The cowboys and Indian fighters of Utah declare that in case of the removal the La Sal system will be sprinkled over with the noble red men, their toes turned up to the breezes of the Pacific, and that they "will make, within a few months, more 'good Indians' than all the commissioners and missionaries have been able to make so far."

It was in 1880 that the agreement for the cession to the United States of over sixteen thousand square miles, and for the settlement of the Indians upon lands in severalty, was ratified. The White River and the Uncompahgre Utes were removed into Utah in 1881. I have not space to describe the sad scene at the exodus of the Uncompahgres, who loved

dearly the broad, healthy, and rich valley which had long been their favorite resort, and which under cultivation was really capable of sustaining the whole tribe. Hayden's economic chart shows a tract of land on Grand River large enough for this portion of the tribe, and which it certainly seems that under the agreement they ought to have had. The commissioners, for reasons which I can only surmise, thought otherwise, and they are now located upon one of the dreariest spots of the earth.

Nothing has been done up to the present time towards relocating the Southern Utes, probably in the hope of such an agreement as that of 1881, which, as I have said, still lacks ratification, and the Southern Utes still nominally hold a reservation fifteen miles by one hundred and ten. It is sincerely to be desired that they should have their allotments there. By the agreement of 1881, if ratified, the Utes are to cede all their land in Colorado, and to accept a reservation three times as large and ten times as poor in Southwestern Utah, and an additional consideration in money and sheep. The objections to the removal which have been made by Commissioner Morgan, Mr. Painter, Washington agent of the Indian Rights Association, and Mrs. Quinton, president of the Women's National Indian Association (and they are all very earnest in the matter), are, in brief, as follows:—

That the consent of the Utes was reluctantly given under stress of such considerations as appealed to their fears, and largely to their prejudice against civilized life.

That their progress will be interrupted; they will be inaccessible for purposes of education.

That it will be difficult to protect them against intrusions of whites

That they will not have the farms and farming methods of white men for object lessons.

That the removal is at variance with the general policy which the government is now applying. Instead of allotments, and teaching how to use them, it is giving a large and barren reservation, with very little tillage land, encouraging the Indians to perpetuate their semi-savage state.

In giving consent the words of the principal chief were truly pathetic, a reproach to our government and to every individual citizen who does not remonstrate: "There you will not have to say, 'Get out of here, Utes, you have got too good land.' No other commissioner will have to say that. That is the reason I say now, and all the Utes say, that we will take the land."

The noble stand taken by the branch of the Indian Rights Association in Denver, where they generally believe only in dead Indians, is an example which we of the East, who will not have to face opprobrium, may more easily follow:—

"Resolved, that the passage of the bill now pending in Congress for the removal of the Southern Utes would be a step backward in the administration of Indian affairs, and a great wrong to an ignorant, dependent people; that, in justice to the fair name of the state of Colorado, we cannot allow this act of predatory cruelty to be done within our borders without entering our solemn protest against it."

Every tribe should be placed in favorable condition for consummating the wise policy that has been inaugurated. The government is not going to retreat, I trust, from the two most significant and promising paths which it has opened for its Indian wards, viz.: allotment of lands in severalty, which means citizenship and legal status, and the industrial education of all the children. No commissioner of Indian affairs has ever taken so broad a view of Indian education as General Morgan, or has so perseveringly labored for it. He has emphasized instruction in the various arts of living, including the Kindergarten method for the very young. Nothing could be wiser than his policy of applying education as rapidly as possible to *all* the children. If only a few are educated they may be overwhelmed by the conservatism of the many, while universal education will change public sentiment. The commissioner asks for an appropriation of \$3,000,000 for schools, much of which must be for the erection of buildings. It would prove economical to allow it. Nothing else will be so humane and so help to make good citizens, peaceful and self-sustaining.

ELMIRA REFORMATORY.

THE New York State Board of Charities presented their annual report to the Legislature on the 17th of February. We doubt if that average person, called the general reader, understands the enormous amount of the expenses which come under the supervision of such boards, or, indeed, of the cost to the people of their public charities and institutions of reform. In New York the annual expenses of the state for such purposes were, in 1880, \$8,482,648. For the same purposes the expenditure increased steadily until 1891 by the sum of more than \$9,000,000, so that the total expenditures for 1891 were \$17,605,660. This is an increase of more than double the amount, while the population of the state increased by only 19 per cent.

The institution which most interests general readers, outside the city of New York, is the Elmira State Reformatory. We copy the following details regarding its administration in the last year:—

“The resources of this institution for the fiscal year ending Sept. 30, 1891, were as follows: cash carried over from the previous year, \$27,256.96; income from the labor of the inmates, \$37,914.76; received from the state, viz.: for manufacturing, \$50,000; for construction of chapel, \$8,000; for constructing north wing, \$75,000; for maintenance, \$150,000; total from the state, \$283,000; aggregate receipts, \$348,171.72. Its expenditures were: for supervision, instruction, maintenance, and care, \$183,565.48; for building and improvements, \$88,904.73; total, \$272,470.21. Its assets Oct. 1, 1891, were: cash, \$58,169.78; dues from the United States Government, from individuals, and on sales of manufactures, \$46,445.11; total, \$104,614.89, against which there were outstanding claims for salaries, construction, maintenance, manufacturing, etc., amounting to \$33,269.37. The average

number of prisoners during the year was 1,204, and the average weekly cost of support \$2.93 *per capita*.

"The following statement from the superintendent of this institution was received in answer to official inquiry from this board:—

The appropriation of the Legislature for this work, made on the estimate of the architect, which estimate was diminished to the extent of the then probably diminished cost to be accomplished by the use of prisoners building the structure, was \$200,000.

This amount was estimated to be sufficient for the erection of a wing to include 504 cells, which number is exactly the same as the original plan for the reformatory contemplated. The additional rooms previously constructed, together with the present addition, will give 1,250 rooms or cells.

The erection of this addition has been accomplished almost entirely by the labor of the inmates here, a statement which for exactness only needs to be qualified to the extent of saying that, for the purpose of expediting it, the work of building a new guard-wall extending the grounds within the inclosure was facilitated by the employment of some citizen masons; and also the putting in of the stone foundations occupied, in addition to the prisoners employed, some citizens. Beyond this and the slating of the roofs, all the work has been done by the inmates, with only such a number of expert foremen as would be employed on a similar job where citizen mechanics are exclusively engaged.

It is gratifying to know that the workmanship of the structure is fully equal and by many declared to be actually better than the workmanship of the south wing, which was built by contract and citizens' labor alone.

By the method adopted by the managers for the erection of this structure the state has derived not only an economic benefit, but perhaps the most important feature is the advantage it has been to trade's schools, the existence of which in the reformatory here facilitated the construction of this building by the inmates. The practical steady work done by these classes has educated the inmates in trade more than could otherwise be, and gives the pupils confidence that they are now mechanics, and may take a place with workers outside in the trades they have learned.

But the employment of inmates alone does not sufficiently account for the saving effected. The management has not been embarrassed

in the purchase of materials by the usual solicitations of vendors and their friends; they have thus been able to take every advantage of the market, and purchase the large quantity of material necessary as closely as any individual making a similar expenditure on his own account could possibly do.

You will permit me to add that the necessity of providing institutional addition for the treatment of reclaimable prisoners, which need has been alluded to in the report of the management of this reformatory and of the State Board of Charities for some years past, is now most imperative. The number of inmates in this reformatory at this writing is 1,354; this is more than 100 in excess of the number of cells when the addition above described is fully completed and occupied.

"The foregoing statement of the superintendent of this institution with regard to the construction of the new buildings is approved by the visiting members of the board, who have inspected it during the year. Attention is here called to two points in this statement, viz.: first, the value of the technological instruction and training of the inmates of this institution, the benefit of which to each individual pupil is supplemented by the saving to the state of \$50,000 in construction; and, second, the necessity for a new state reformatory for men, in the fact that the extended plant at Elmira will not properly accommodate the present population.

"In its report transmitted to the Legislature of 1891, to which reference is made, this board strenuously urged the necessity for the establishment of a new state reformatory for men.

"The State Reformatory at Elmira, increased by the addition of a new wing in 1891, so as to accommodate 1,200 inmates, is already overpopulated, and contains 1,300 prisoners.

"All penologists admit that the Elmira system of prison education and reformation has passed beyond the experimental stage and is a complete and assured success. The growth of the population of the state requires suitable and adequate provision, as the need may arise, for the criminal as well as the dependent class, and the state board knows of no

subject in connection with those classes which more urgently requires the consideration and action of the Legislature. The board, therefore, reiterates with renewed emphasis its recommendation in last year's report, that a commission be appointed by the governor and confirmed by the Senate, to locate a new state reformatory for men, with full power to purchase lands and award contracts for buildings, and such other powers as may be necessary, and that an appropriation, to be expended under the direction of the said commission, be made for the acquisition of land and the erection of buildings for the said institution.

"In consideration of the great number of commitments from the cities of New York and Brooklyn, which are nearly 300 miles distant from the State Reformatory at Elmira, the board suggests that the new institution should be located at some point nearer these centers of great population."

Our readers will find in another article the protest of Mr. Letchworth with regard to the conversion of the Asylum for Insane Criminals at Auburn into a receptacle for non-criminal insane.

MR. LETCHWORTH'S MEMORIAL.

THE following extracts are taken from the memorial presented by Hon. William P. Letchworth, commissioner of the State Board of Charities for New York, embodying reasons why the asylum for insane criminals at Auburn should not be made a receptacle for the non-criminal insane:—

To the Honorable the Legislature of the State of New York:

The necessity for special provision for the criminal insane was felt in the state of New York long before the establishment of the asylum for such at Auburn. Previous to the opening of that receptacle insane criminals were either retained in the state prisons, or sent to the State Lunatic Asylum at Utica for medical treatment. In the state prisons the treatment could not be extended them which their peculiar condition required. The officers, keepers, and guards are

selected with reference to the care of criminals, and the regulations and discipline of such establishments are not in keeping with the needs of the insane. But in the attempt to deal humanely and justly by the convicts who had become insane, in transferring them to the lunatic asylum a great injustice was done the non-criminal insane.

The admission of this class into state asylums greatly embarrasses the administration of these institutions, and their presence there is a constant menace and source of anxiety. The convict insane are usually debased and not infrequently extremely dangerous characters before becoming insane. Some are made so, or at least become dangerous, by efforts to discipline them in prison, and are so profane, defiant, and abusive as to make them improper associates for the insane ordinarily committed to asylums. When it becomes necessary to deprive a respectable person of his liberty, it is neither just nor proper to compel him to associate with the guilty and corrupt, whose society would be intolerable to him if he were in a state of mental health.

In March, 1854, a committee of the Senate, in reporting upon that part of the governor's message relating to the lunatic asylums of the state, set forth the fact that there were in the State Lunatic Asylum at Utica thirty-four inmates, or one in seven, who were "criminal lunatics." The committee regarded their association with the ordinary insane as highly objectionable, and expressed the opinion that they should be removed from the asylum at Utica to a suitable place provided for them in one of the state prisons.

In April, 1855, an act was passed requiring the Board of State Prison Inspectors, who then controlled the state prisons, to provide suitable accommodations in one of the state prisons of the state, and to remove thereto from the State Lunatic Asylum at Utica all the insane convicts confined there. The same law made it the duty of the warden of any of the state prisons, whenever the physician of the prison certified to him that any convict was so insane as to make him dangerous to others, to remove him to the place provided, and the

authorities of such place were required to keep such person there as long as he should remain insane. No appropriation having been made by the act of 1855 requiring that special provision be made for insane criminals, that important law remained inoperative until 1857, when the sum of \$20,000 was appropriated by the Legislature to carry it into effect.

The state prison at Auburn was designated as the place where provision should be made. By an act passed in 1858 this department of the prison was separately organized under the name of the "State Lunatic Asylum for Insane Convicts," and the Board of State Prison Inspectors was authorized to appoint a medical superintendent and other necessary officers to the asylum. By an act of 1869 the name of the asylum was changed to the "State Asylum for Insane Criminals."

Under existing statutes patients may be received into the asylum from the state prisons and other penal institutions, including the Elmira Reformatory, and the House of Refuge for Women at Hudson, also in certain cases by transfer from the state institutions for the insane. They may also be sent to the asylums by the courts direct.

By a constitutional amendment made in 1876 the Board of Inspectors of State Prisons was abolished, and the office of Superintendent of State Prisons was created. The asylum is now controlled by him, and is still included in the state department of prisons. The superintendent is required to appoint a well-educated physician of experience in the treatment of the insane as a medical superintendent of the asylum; also, upon the latter's recommendation, an assistant who shall be a well-educated physician; also other subordinate officers.

The original asylum, designed to accommodate eighty patients, was enlarged in 1874 so as to provide for eighty more patients. Its present capacity is for one hundred and sixty-eight. When I visited the institution, Sept. 19, 1891, it contained two hundred and forty inmates—two hundred and twenty-three men and seventeen women. One hundred and fifty-one of these were from penal institutions, and eighty-nine were committed by the courts.

The dangerous propensities of the class to be provided for were considered when the building was originally designed, which presents in its interior and exterior the distinguishing features of a prison. Its close connection and association with the Auburn State Prison is alone a sufficient objection to its use as a hospital for any class of the insane.

The repeated protests of the State Commissioner in Lunacy against the use of the buildings for the insane, and the judicious recommendation accompanying them, were at length heeded, and the Legislature, in 1886, created a commission for the purpose of determining the best method of providing additional accommodation for insane criminals, and the expediency of providing farming-lands for their occupation. This commission made its report in February of the following year.

After showing the unsuitableness of the Auburn asylum for the care of the insane, the commission made the following recommendation as to its disposal, should the insane be removed:—

“Should a new asylum be provided, as herein recommended, the present building, being on the prison grounds, could readily be adapted to other purposes of which the department of prisons has need. From their own observations, and the opinions obtained from experienced prison officials who are familiar with its structural arrangements, the commissioners are led to suggest that the institution could be advantageously utilized, without special modification, as a state prison for convict women, the state having none for that class, and for which no farm would be required.”

The commission submitted with its report the draft of a bill providing for the purchase of an asylum site to contain not exceeding two hundred and fifty acres of land, also for the preparation of plans and the erection of asylum buildings adapted to the requirements of the insane, and capable of accommodating four hundred and fifty patients, also appropriating \$300,000 for the purposes named. A bill containing these provisions was approved by the Legislature in June, 1887. A site for the new institution was selected at Mattea-

wan in Dutchess County. It embraces about two hundred and fifty acres of land. The appropriations that have been made by the Legislature for the establishment and furnishing of the asylum aggregate at this time the sum of \$770,746.74.

The question as to what use the buildings at Auburn shall be put after the criminal insane are removed from them is an important one. If, as recommended by the asylum commission just referred to, they be used as a prison for convict women, such disposition of them would seem unobjectionable. But if the extraordinary proposition to utilize them as a state hospital for the non-criminal insane, as provided in the bill now under consideration, be adopted, the result must be disastrous to the interests of the insane.

The reasons given by the asylum commission and other authorities why the old asylum is lacking in the requisites for the criminal insane apply with greater force to its use as a hospital for the non-criminal insane. Closely connected with, and forming apparently a part of the state prison, structurally designed at the outset as a prison for the confinement of the most dangerous class of insane criminals, and occupied for many years by convicts, closely surrounded by a high stone wall, with restricted grounds for recreation and employment, in the near neighborhood of manufacturing establishments and railways, with their unceasing and disturbing noises, these buildings, with their forbidding associations seem in every way unsuited to the hospital treatment of mental diseases, especially of the sex claiming our strongest sympathy and first consideration.

The forced committal to this place of a person occupying a respectable position in society, particularly one having an acutely sensitive and diseased brain filled with shadows and delusions, cannot but have an injurious effect. Taken to the new hospital (should it improperly be called such), possibly in the same railway car with manacled convicts sentenced to state prison, brought in close proximity to the prison at the railway station, carried past its strongly iron-grated entrance and beneath the shadow of the high prison walls, along which

are constantly pacing to and fro armed sentinels, the patient is finally conducted through a massive door in a continuation of the same wall apparently into the prison itself. Such an experience must produce a fearful shock, and ill prepare the excited sufferer for remedial treatment. The gloomy character of the prison structure, its long use for the confinement of perpetrators of terrible crimes, its utilization for the enforcement of the death penalty, — all conspire to impress a bewildered mind with a sense of dread and apprehension.

The proposition to convert the Asylum for Insane Criminals, at Auburn, into a receptacle for the respectable and unfortunate insane, therefore, seems contrary to every sentiment of justice and humanity, and I earnestly beseech your honorable body not to approve this unjust and impolitic measure.

Respectfully submitted,

WM. P. LETCHWORTH,

Commissioner of the State Board of Charities.

BUFFALO, Feb. 23, 1892.

NOTES FROM NEW YORK.

BY A. BLAIR THAW, M. D.

NEW YORK is fortunate in the possession of a society which was founded a full generation since on certain principles that are now accepted as scientific laws of practical charity.

First is the general principle of following natural laws in the treatment of poverty.

Derived from this are the following: individual influence, or home life, as opposed to institutional life; industrial training and self-help, as opposed to almsgiving; moral and religious training only in its natural connection with physical and mental training; and, finally, entire change of circumstances as the best cure for social evils, or removal from the city streets to country homes.

When we add to these principles, formulated by the founder

of the society, the facts that they have been followed for forty years, and that they have been applied to children during all that time, we may well expect good results.

To most of our readers the names and the work of the Children's Aid Society of New York, and of Mr. Charles Loring Brace, are well known; but the story of their work will bear frequent repetition.

Statistics are not always dry. Every happy child will be more happy to hear of the seventy-five thousand homeless boys and girls who have been sent from the streets and wharves of New York to real homes in the country, and of the two thousand and more that are going every year.

These are vital statistics, indeed. Then the society takes care of ten thousand children in its schools, and a still larger number pass through its lodging-houses in a year.

In the statistics of crime in New York we find that, while the population has doubled since 1855, the number of female vagrants has diminished from 6000 to 2000 a year, or to one-sixth as many, according to the population; and young girl thieves from 900 to 200.

The figures for males remain about the same, which means a relative decrease of one-half.

In the past fifteen years the number of juvenile delinquents has diminished from 1,100 to 600 (these are children under fourteen years of age), and of girls under twenty years of age from 2,200 to 1,100.

The number of adult criminals of all kinds remains about the same; a relative and encouraging decrease of one-half.

The resources of the society have increased with its needs. It owns seventeen buildings in the city and has an income of \$220,000, of which it derives from the state \$110,000, from receipts of lodging-houses \$34,000, and the rest largely by subscription.

The society does not, by any means, reach all the needy children in New York. But during these forty years it has done a great work, indeed. And it seems to have great powers of growth, and, what is more important, natural growth

and adaptability. If we grant that this is true it will be, perhaps, worth while to review some points in the history and management of the society as briefly as possible, in a general way first, and then as to its various departments.

It is hard to say how much of the success of the society was due to the personal influence of Mr. Brace. In addition to his life-long devotion to the work, besides, or, better, perhaps, through a real inspiration for it, he seemed to possess just the requisite faculties: great success in his choice of agents of all kinds, and the ability to give each and all that feeling of combined independence and responsibility which is so important to the cohesion and vitality of any great organization.

He, himself, represented the executive power, which must always be great.

The managers or trustees were selected for actual work they could do in different directions, and for their actual interest in the work as a whole. While they should be representative men, there must be no figure-heads; a very rich man, for instance, is found to contribute, as a rule, no more than any other, while his presence tends to discourage others.

Publicity has been sought by a constant reiteration through the press of the sheer necessity and reasonableness of the work.

In the efforts for raising money it was early decided to avoid sensation, which is sure to be followed by reaction. Not a single fair or raffle was ever held, nor a single pathetic picture of the children of the "slums" published.

Mr. Brace, in his personal efforts, always appealed to reason, and aimed to reach the many that make up the real life of the community. The result is that there has been obtained the quiet interest and devotion of a wide-spread constituency, largely rural, that has carried the thing through bad times and good.

By obtaining state aid the society has escaped the danger of uncertainty, which must attend any work that depends largely on subscriptions, especially in bad times; and, with its strong

development of individual interest throughout all its branches, it can avoid the dangers that are so sure to attend purely state work, or work done under a full endowment, the dangers of stagnation within, and of a pauperizing influence without. By a union of state and individual effort you have on one side a solid foundation financially, and the complete supervision and publicity that such work should always have; and on the other you retain the vitality of personal effort and enthusiasm, which is so generally lost in working for the state. So far from the school-work of the society interfering with the natural progress of the public schools in New York City, it would seem quite as likely to serve as a sort of guide and incentive to any improvements that may possibly be attempted in them.

As for methods, the following is the line of attack prescribed for the moral disinfection of a neighborhood: first, a visitor, with personal influence and sympathy, to win the confidence of the children, visiting from house to house; then the industrial school; afterwards, if the neighborhood demands it, a lodging-house; and, finally, the forwarding of suitable cases to farms in the West.

The pupils in the industrial schools are those who are unable to attend the public school for any reason; as truancy, continued bad conduct, ability to attend only half the day, necessity of taking care of "baby," — which they are often allowed to bring with them — want of clothing, and, too often, want of food.

Here the truant, or the possible candidate for a reformatory, is given one more chance, and, frequently, under the more intimate personal influence of a capable and really-interested teacher, is stopped in his evil career.

The great number of children who must work half the day, or tend the baby, are given a chance; and a multitude of little children are enabled to enjoy their day at school on the strength given them by a piece of bread and molasses, or a bowl of soup, which is often their only warm meal in the day, and their only chance for one. Food is thus given only to those

very poor children whose home conditions are well known through the more intimate relations of some of the teachers with their pupils, and through the especial investigation of a visitor connected with each school. Shoes and clothing are also given in cases of special need.

This is the only compromise that the society is willing to make in its efforts to teach independence. And, further, the shoes or clothing are not offered as inducements to join the school, but only as a reward for good work over a certain period, and only to children known to be in absolute want.

The Christmas tree serves to interest the parents as well as the children, and is not used to produce an abnormal swelling of the roll-call.

The efforts of various kinds in a social direction are numerous, and in many of the schools successful. In other schools the constant changing of population in the neighborhood makes such efforts rather useless.

Reading-rooms and boys' clubs, which, to be of real value, ought to become self-supporting, cannot thrive among a floating population. But this tendency to constant motion has also been shown to serve as a partial preventive of the formation of nests of criminals.

In eleven of the twenty-one schools are held night schools for girls; these often serve the double purpose of continuing the studies of old pupils who have gone to work, and of keeping up their interest in the school and in each other. The teachers find, if they can retain the girls in this way till they are seventeen years of age, that they can be very sure of them thereafter.

The development of industrial training proper varies in the different schools, according to their requirements and their resources. It is growing all the time. We shall not have space to review the technical side of the school-work more fully.

So, in regard to the lodging-houses, we can only speak in a general way. So far from their tending to become asylums, the astonishing fact appears that the twelve thousand boys that

are registered during the year are found to stay only an average period of about two weeks. They are generally between fourteen and twenty-one years of age, and seem to come from all parts of the earth. A plan corresponding to the Penny Provident Fund has been in successful operation among them for a number of years, and every effort is made to teach them methods of real independence; they are quite sufficiently familiar with the idea! There are five lodging-houses for boys, and one for girls, called the Girls' Temporary Home. The latter has been, during twenty-five years, the means of salvation of great numbers of girls, and is about to move into a large house, built for the purpose, like the five other lodging-houses. The lodging-houses are largely self-supporting. In the girls' home work and instruction are given in sewing, typewriting, dressmaking, laundry-work, etc.

It is probable that the condition of poor children does not vary a great deal in most of our large cities. Industrial schools, as distinct from public schools, may not be needed in some places; that is, where a general and radical improvement is going on, or is expected, in the primary grades of the public schools, including, especially, the introduction of the kindergarten.

Wherever the political features resemble, in any way, those of New York, these other questions will be about the same. But in any case it is safe to say that the more children that can change city life for the country, the better for them and for society. This has always been the most important work of the Children's Aid Society; in its very perfect and definite results it is most interesting.

Children under fourteen years are generally selected, as older boys are almost sure to wander away, often returning to their old haunts; for there is no indenture of any kind, but perfect freedom to leave. In this, their most important work, the society had, in earlier years, the most bitter opposition from the asylum monopolists, who made a point of finding out the very few cases that turned out badly, and made the most of them. About the same time, however, they indiscreetly

published their own statistics, which were fatal to their arguments against the society. Asylum people are, or have been, generally, fatalistic in their theories, although practice and common sense are breaking the older laws of heredity every day; and science, which is "organized common sense," seems to be doing the same thing more elaborately.

As an intermediate or trial stage for older boys, who may come into its hands rather late, the society hopes to have a farm-school. Successful graduates of such a school would be sent West; those that fail would go into reformatories or parental schools. As a matter of course the society expects the opposition of the priests, but it is comparatively weak now. It would be difficult to convince the parents of most of the children of any proselyting on the part of the society, though such charges are still kept up, especially by those who have charge of Roman Catholic institutions for children that owe their existence, in part, to the indirect influence of the Children's Aid Society. From the beginning the society has believed in having public schools without religious instruction, as such. The important thing is religious inspiration, and example, the old stories, and the life. The boys in the lodging-houses are pretty sure to discover the slightest insincerity, and equally quick to appreciate the real thing. The necessity for sincerity, earnestness, enthusiasm, even, in all the workers of such a society, is very great. This seems to be met, in the first place, by the natural methods of the society, which holds out to its workers the common inducements of life, while at the same time expecting them to enter fully into the objects of the society, and selecting them with this in view.

The best way to avoid the mechanical tendency is simply to remember that those who work and those who are assisted are not machines, or parts of a larger machine, but individual human souls, and that the final aim is not that which we can see. The many workers of the society show this real interest in the work, and the results show that they have the business capacity as well.

We have given enough statistics. Some details of individual cases would be most interesting if we had space. Only recently, for instance, after a long interval of silence, there was received a letter from one of the "boys" of the early years of the society, now governor of one of the western states.

It must be a most encouraging thing for those that have done the work to read the many letters of this kind, showing practical results; but for those who are working constantly with the unfortunate, the thought that it is all for "the little ones" must be the mainspring of action and the sustaining hope.

THE NEGRO CONFERENCE AT TUSKEGEE, ALA.

BY R. C. BEDFORD.

PROFESSOR WASHINGTON, in his call, said it would be "somewhat unique." Now that it has met and done its work the agreement is that it was altogether unique. Nearly five hundred representative colored farmers, from thirteen Alabama Black Belt counties, and representing more than two hundred thousand Negroes, not those usually termed the "leading colored people," but "representatives of the masses, the bone and sinew of the race, the common, hard-working farmers, with a few of the best preachers and teachers," filled the chapel of the Normal School, and formed a most interesting company. Professor Washington was elected president, and, after reading letters of sympathy and regret at their inability to be present from President Hayes, United States Commissioner of Education Harris, Mr. and Mrs. A. K. Smiley, Drs. Hale, Abbott, and Mayo, the work of finding out, from personal testimony, the actual industrial, educational, and moral condition of the people was begun. There were no long speeches, and all present were given an opportunity to speak freely.

Of the nearly five hundred present it was found that only twenty-three owned land that was paid for; twenty-three others reported that they had bought land which they hoped to pay for. Nearly all reported that they failed to "pay out" last year, and were still in debt for supplies consumed in raising the old crop. All said they should be obliged to mortgage in order to raise the new crop. By this system a mortgage is given on the crop before it is planted, and a waive-note is attached by which the farmer waives all right to exemptions "under the constitution and laws of the State of Alabama, and the constitution and laws of any state in which he may remove or live in." One said, "A mortgage ties you tighter than any rope, and a waive-note is a consuming fire. It is good for twenty years, and when you sign ne there is no escape from it. You must either pay out or die out." The evidence showed that there is bound to come a revolution in the agricultural methods of the South. Now, the renter must plant cotton to secure the rent, whether he raises any meat and bread or not. In his desperation he will be driven to buy land on which he can raise whatever he pleases. Then he will feed himself, and there will come an end of the mortgage system. All those present said they had their shoe-making, blacksmithing, and carpentry done by colored men, but all thought it very necessary that both boys and girls be more widely taught the trades, and that special efforts should be made by our institutions, such as Tuskegee, and other schools like it, to fit them as thoroughly as possible for every form of skilled labor, lest they be set aside by the large emigration from foreign countries. All spoke with freedom and frankness of the educational and moral condition of the people. The schools only last an average of three and one-half months for the year, the state furnishes no school-houses, and the salaries are very small, the teachers are often not only ignorant, but worthless. The result is a great want of interest in the schools, and very irregular attendance. The old-time preachers were declared bad, as a rule, and many of the people were blamed for still encourag-

ing them. One man said the "unable" preachers were frequently called because they made so much noise. Whiskey was said to rule some communities. One man said if he should preach against whiskey in his beat he would have to take a "foot-run" out of it, and that there were still some people who were not satisfied with one wife.

There were many hopeful features about the conference : —

First. — It heartily applauded every suggestion of self-help. Thomas McKinnon, who almost alone had built a school-house for his people, became the hero of the occasion. He said nothing himself, but when it was found out what he had done he was made to stand up that all might see him, and while he stood there he was honored with long-continued applause. When asked to tell how he did it he modestly replied that all he could say was he "just did it." All said we must take hold of the matter ourselves, and help our friends and the state in building school-houses and securing better teachers. Many bore testimony to the revolution wrought where, in a few instances, this work had been done. One old man said that from his beat there had not been sent to prison a single person in twenty years, and he attributed it to their school and the prayers of a few Godly people.

Second. — Practical religion was emphasized. One old farmer said, "Our preachers are always talking about Sunday but they never say anything about the other six days." One of the women said, "We must all live our religion in the daily affairs of life, then we shall soon hear the last of the Negro's immorality."

Third. — It was urged that sectarian prejudice had often greatly injured the schools, and that it must be done away with before much improvement could be hoped for.

Fourth. — Great interest was manifested in the endeavor to do something to improve the condition of the colored women. It was the voice of the conference that everything possible must be done to broaden the field of her opportunities.

Fifth. — Full faith was exhibited that the people would prove able to work out their own salvation, right where they

are, if given an even chance. They asked the continued encouragement of their friends in helping them to develop Christian leaders, who should live among them as examples in everything that is good.

The judgment of the conference was expressed, unanimously, in ten declarations. All feel that it was a most helpful and inspiring occasion, and that great good will come from it. Prof. Wright, field secretary of the American Missionary Association, said that in all his years of experience at the South nothing had happened that had given him so much hope and courage for the future. Prof. Washington declares that, with all his knowledge of the colored people, it was a revelation of hopefulness to him. It will be held again next year, at the earnest request of every one present.

DECLARATIONS OF THE TUSKEGEE NEGRO CONFERENCE HELD
AT TUSKEGEE, ALA., FEB. 23, 1892.

WE, some of the representatives of the colored people, living in the Black Belt, the heart of the South, thinking it might prove of interest and value to our friends throughout the country, as well as beneficial to ourselves, have met together in conference to present facts and express opinions as to our industrial, moral, and educational condition, and to exchange views as to how our own efforts and the kindly helpfulness of our friends may best contribute to our elevation.

First. — Set at liberty with no inheritance but our bodies, without training in self-dependence, and thrown at once into commercial, civil, and political relations with our former owners, we consider it a matter of great thankfulness that our condition is as good as it is, and that so large a degree of harmony exists between us and our white neighbors.

Second. — Industrially considered, most of our people are dependent upon agriculture. The majority of them live on rented lands, mortgage their crops for the food on which to live from year to year, and usually at the beginning of each

year are more or less in debt for the supplies of the previous year.

Third. — Not only is our own material progress hindered by the mortgage system, but also that of our white friends. It is a system that tempts us to buy much that we would do without if cash were required, and it tends to lead those who advance the provisions and lend the money, to extravagant prices and ruinous rates of interest.

Fourth. — In a moral and religious sense, while we admit there is much laxness in morals and superstition in religion, yet we feel that much progress has been made, that there is a growing public sentiment in favor of purity, and that the people are fast coming to make their religion less of superstition and emotion and more of a matter of daily living.

Fifth. — As to our educational condition, it is to be noted that our country schools are in session on an average only three and a half months each year; that the Gulf States are as yet unable to provide school-houses, and as a result the schools are held almost out-of-doors, or at best in such rude quarters as the poverty of the people is able to provide; that the teachers are poorly paid, and often very poorly fitted for their work, and, as a result of these things, both parents and scholars take but little interest in the schools, often but few children attend, and these with great irregularity.

Sixth. — That, in view of our general condition, we would suggest the following remedies: 1st. — That, as far as possible, we aim to raise at home our own meat and bread. 2d. — That as fast as possible we buy land, even though a very few acres at a time. 3d. — That a larger number of our young people be taught trades, and that they be urged to prepare themselves to enter as largely as possible all the various avocations of life. 4th. — That we especially try to broaden the field of labor for our women. 5th. — That we make every sacrifice and practise every form of economy, that we may purchase land, and free ourselves from our burdensome habit of living in debt. 6th. — That we urge our ministers and teachers to give more attention to the material condition and home-life of

the people. 7th. — We urge that our people do not depend entirely upon the state to provide school-houses and lengthen the time of the schools, but that they take hold of the matter themselves where the state leaves off, and, by supplementing the public funds from their own pockets and by building school-houses, bring about the desired results. 8th. — We urge patrons to give earnest attention to the mental and moral fitness of those who teach their schools. 9th. — That we urge the doing away with all sectarian prejudice in the management of the schools.

Seventh. — As the judgment of this conference we would further declare: That we put on record our deep sense of gratitude to the good people of all sections for their assistance, and that we are glad to recognize a growing interest on the part of the best white people of the South in the education of the Negro.

Eighth. — That we appreciate the spirit of friendliness and fairness shown us by the southern white people in matters of business in all lines of material development.

Ninth. — That we believe our generous friends of the country can best aid in our elevation by continuing to give their help where it will result in producing strong Christian leaders, who will live among the masses as object lessons, showing them how to direct their own efforts towards the general uplifting of the people.

Tenth. — That we believe we can become prosperous, intelligent, and independent where we are, and we discourage any efforts at wholesale emigration, and, recognizing that our home is to be in the South, we urge that all strive in every way to cultivate the good feeling and friendship of those about us in all that relates to our mutual elevation.

LAW AND ORDER.

HISTORICAL SKETCH OF THE LAW AND ORDER MOVEMENT.

BY L. EDWIN DUDLEY.

THE first act of the Executive Committee was to publish an address to the people announcing the formation of the League, declaring its purpose, urging those who were engaged in the illegal traffic in liquor to desist, and inviting citizens knowing of violations of the law to bring their complaints to the office of the League. The next step was for the committee to call in a body upon the Board of Police Commissioners. These officers were charged by the law with prosecuting to final judgment all persons who violate its provisions. The commissioners received us cordially, and our president stated to them, on behalf of the committee, that we were aware that several organizations of persons in the liquor-traffic existed for the purpose of securing the administration of the law in their interest, and that we had come to offer the board organized assistance in its efforts to enforce all provisions of the law, and especially the law which forbids sales to minors and sales on the Lord's Day. The chairman of the board told us that it was the desire of the board to enforce the law in every particular, but that it was impossible for it to procure the necessary evidence to convict those who were engaged in the liquor-traffic. He said that the police-officers wore uniforms, that they were known, that it was impossible for them to secure such evidence as was needed to secure conviction in criminal cases. The chairman said to us, if by any means you can secure evidence that any person is violating the law, and will come before us with complaints, we will give you a hearing, and if your cases are proved we will revoke the licenses.

After consultation, our committee considered the situation, took the advice of lawyers familiar with criminal practice, and decided to employ detectives to ascertain the necessary facts upon which to base prosecutions of those who were violating the law. The adoption of this method has been severely criticised by the law-breakers and their friends. It has been the one point of attack from the day the organization was formed until the present. There has been no attempt to criticise the object nor the personnel of the organization. Persons hostile to it have, from the first, directed their attack wholly against our employment of detectives. After an experience of nearly ten years, no officer of the organization feels called upon to apologize for our methods nor to regret the manner in which our work has been done. The degree of success, much greater than any of us anticipated when we set out in this work, justifies not only the organization of the society, but the methods by which it has continued its labors.

We made some rules in regard to the employment of detectives at the outset which we have adhered to always. First, we decided that we would not prosecute any man for a sale made to an agent of the organization, nor for any sale made in consequence of the influence or persuasion of an agent of the League. It is not claimed that all the detectives of the organization are at all times total abstainers; but there is no difficulty about securing prosecutions resting upon sales made in the regular course of business which have not been influenced by agents of the organization, which would have been made just the same if the agents of the League had been absent, and this we have done. We also made the rule that we would never employ a minor nor send a minor into a saloon, and this we have never done.

Having determined to employ detectives, we secured the services of three men, and, in company with them, I began to visit the saloons of the city. I knew something about what I might expect to find, but the actual facts were worse than I had anticipated. The first night that I went out in company with those detectives, I found in one saloon twenty-five lads, the oldest not more than fifteen, some of the youngest not more than eight or nine years of age. These boys were all under the influence of intoxicating drink. They were playing games of chance for the drink, and the men behind the bar were delivering intoxicating liquor to them without any question,

other than to ascertain whether they had sufficient money to pay for the drink they called for.

We continued these visits for a few evenings, with the result of securing forty perfectly plain cases, all of them for selling intoxicating liquor to minors, and the minors in every case were children, not grown-up young men. We then made formal complaints to the Board of Police Commissioners against the persons who had made these sales to the children. They were in all cases licensed dealers. When these complaints were received at the office of the Board of Police Commissioners it created something of a sensation there. That Board of Police Commissioners was appointed by the city government, and many saloon-keepers were members of the City Council which made the appropriations and confirmed the appointment of the Police Commission. Consultations were had by the board with the corporation counsel and the city solicitor, and finally the chairman of the board asked us to take our cases to the court, and make complaints there, and told us that if we secured convictions in the court to come back and it would revoke the license. The chairman said that to hear all these complaints would take a great deal of time, that the board was very busy, and excused his board as well as he could for neglecting one of the most important duties which the law placed upon it. We were sent by these officers to the courts, and we went. I selected seven cases, and applied to one of the judges of our municipal courts for warrants for the arrest of the defendants. The judge asked me if I was an officer. I said, "No, sir," and he said, "You know we look with disfavor upon prosecutions of this kind, begun at the instance of private individuals. We expect to find malice behind them." I said to him, "I do not come in my individual capacity, but as the representative of the Citizens' Law and Order League." I then presented to him a copy of the constitution and a list of the members. He said, "This puts a different phase upon the matter, the warrants shall be granted, and your cases will have the same standing in the courts as if they were brought by officers."

In the beginning we directed our work against the sale of liquor to children, and all our early cases were for the offence of selling to minors. We conducted these prosecutions in the courts for three years, during which time we never had more than five agents at

work in the city, and much of the time a less number. During that time we prosecuted more persons for violating the liquor-laws than all the seven hundred and ninety-one police-officers. The first complaint that came to the office after it was open, illustrates the position of influence which the liquor-traffic had attained in this city. A gentleman residing in the Charlestown District came to inform the League that a member of the School Committee had given two saloon-keepers the privilege of employing a carpenter to change the door of a school-house from one side of the building to the other, so that it should open upon another street, for the purpose of enabling these saloon-keepers to evade the law prohibiting the licensing of any saloon within four hundred feet on the same street of a school-building, then but recently enacted. A little effort and some publicity resulted in the restoration of the door of that school-house to its original position, and the closing of the two saloons.

The Board of Police Commissioners decided, after the enactment of the school-house law, that all saloon-keepers situated upon the corners of two streets could board up the doors and windows upon the side of the building on the street where the school-house was, and then be licensed upon the other street. It did not seem to the officers of the Law and Order League that this was a proper interpretation of the law, and we therefore brought a test case, and prosecuted it through three courts, with the result of securing from the Supreme Judicial Court of the state a decision upholding our interpretation of the law, with the result of closing about one hundred saloons in the city of Boston.

Our early prosecutions caused great consternation among the liquor-traffic, and no little excitement in the city, and very soon we found newly-painted signs in many of the saloons bearing the words, "No liquor sold to minors," or "No minors allowed here," and we began to feel encouraged and to think that our efforts were succeeding. At the time the League was formed the law of Massachusetts provided that the fee for a first-class license might be fixed by the licensing board at one hundred dollars or one thousand dollars, or any sum between; as a matter of fact, it was one hundred and twenty-five dollars. The officers of the League believed that if these saloon-keepers paid a larger price for their licenses, they would be more apt to regard their provisions, and be more careful to

conduct their business in accordance with the provisions of the law, and to secure this we prepared and circulated petitions, had them numerously signed, went before the board and conducted a hearing, with the result of securing an advance of the fees to double the sum which had been paid before. This resulted the first year in an increase of the revenue of the city from this source amounting to two hundred and fifteen thousand dollars, and a slight diminution of the number of saloons. We kept up the agitation from year to year for an increase in the fees for licenses, and secured a substantial advance, and finally in 1888 we secured the enactment of a law making the minimum fee for a first-class license one thousand dollars; and since that time all the saloon-keepers have paid thirteen hundred dollars, and the hotel proprietors eighteen hundred dollars, annually. Had the fees remained as they were in 1882, and the number of places remained unchanged, the total amount of revenue from this source would have been \$2,588,650. The amount actually collected is \$5,589,722, showing an excess of \$3,001,072. Our efforts have brought this large sum into the public treasury, and we feel that we have good ground for our appeal for funds to continue the work. Especially so in view of the fact that great efforts are still being made to secure the repeal of the law increasing the fees. At the same session of the Legislature which enacted the law increasing the fees, another act was passed, upon the petition of our League, limiting the number of licenses to one for one thousand people in all the state except Boston, and to one for each five hundred people in that city. We formerly had more than twenty-five hundred places licensed in Boston, and they paid only \$258,865 per annum as license fees. This year we have eight hundred and ninety-six places only, and they have paid \$1,033,872.

The law of Massachusetts provides that persons who suffer in their person, property, or means of support, by reason of the intoxication of any person, shall have a right of action against the person who sells or gives the liquor which causes this intoxication in whole or in part. Early in our work cases of this kind came to the notice of officers of the League, and suits under this provision of the law were brought in the interest of poor women who could not have claimed their right unaided, and numerous verdicts have been obtained.

Another provision of the law existed that the relative of any person having the habit of using intoxicating liquor to excess, may notify a liquor-dealer not to sell nor give that relative any intoxicating liquor, or permit him to loiter on the premises where such liquors are sold. We early began to serve notices under this section of the law. At first the saloon-keepers totally disregarded the notices. They were insolent to men who went to serve the them; in some cases they treated the men jocosely, and made considerable merriment at the expense of the messenger of the League, and in other cases they were abusive and threatened the agent, and asserted their intention to sell so long as the customer had money to buy. But after a few suits had been prosecuted, and judgments obtained on behalf of persons serving such notices, the conduct of the liquor-dealers upon receipt of such notices changed, and for a long time now, when the agents of the League serve such a notice as that, the saloon-keeper is very ready to promise that the drunkard shall not be tolerated in his place. This is one of the best weapons against the liquor-traffic, and, while many people are taking advantage of this provision, thousands more have a right to do so, and ought to exercise it. The Law and Order League stands ready to serve these notices, and to bring these suits, and to carry them on without expense to the suffering people in whose interest the action is taken. By a recent act, such notices may be served and suits brought by mayors of cities and selectmen of towns for the benefit of the drunkard's family.

After three years of efficient work, during which time the officers of the League had occupied the place of the constituted authorities in prosecuting persons for violating the liquor-laws in the courts, it seemed to the Executive Committee that the time had come to ask for a change in the administration of the liquor-law. We had become convinced that it was impossible to secure the proper administration of the law at the hands of a board appointed by the city government, which was largely influenced and controlled by the persons engaged in the retail liquor-traffic. We prepared petitions to the Legislature asking for the appointment of a Board of Police by the governor of the state. During these three years we had collected an arsenal of facts to justify the legislation which we asked. We requested the appointment of a special committee to investigate the facts set forth in our petition. We went before that

committee, conducted the hearing, presented our facts, and, after the most exciting contest which has ever taken place in the Legislature of Massachusetts, we secured the enactment of the law providing for the appointment of the Board of Police by the governor of the state.

Some excellent friends of the organization, persons who concurred entirely in the results aimed at, still disagreed with us in regard to this matter. They believed that it was an interference with local self-government that could not be justified. The officers of the League held the contrary opinion, believing that the police-force is but an arm of the executive power of the commonwealth, that it is appointed for the purpose mainly of enforcing state laws. Indeed, an investigation made for the year 1884 demonstrated the fact that of every sixty arrests made in Boston during that year, fifty-nine were for violations of the laws of the state, and only one for violations of the ordinances of the city. The officers of the League, moreover, believed that the source from which the executive officers charged with the administration of the law derived their authority, should be the same as that behind the legislators who enacted it, to the end that there might be harmony between legislation and administration, and uniformity in the administration of law throughout the commonwealth. Upon this theory the officers of the League would have done right to ask for an uniform system of police throughout the state, but the same emergency had not arisen in other portions of the commonwealth; the exigency was upon us in the city, and it was thought advisable to ask for the change for the city of Boston first, with the hope and expectation that, if it worked so well as to justify those who projected it, in time it would be adopted for the remainder of the state.

Six years' experience under the new regime has shown us so great an improvement in the police-force, and in the administration of the law, as to cause many of those who objected to the change on theoretical grounds to come forward and say that the practical working of the new system has been such as to justify those who projected and urged it. A bill prepared by our committee for the establishment of an uniform police for the whole state is now before the Legislature.

The new board began at once to curtail the number of licensed

places. When that board came into office there were twenty-six hundred licensed places — in two years the board reduced the number to less than seventeen hundred. Just previous to the coming into office of the new board, the Legislature changed the time of the closing of saloons from twelve o'clock to eleven o'clock at night. The enactment of this law made no appreciable change during the continuance of the old board; since the incoming of the new board it has been enforced thoroughly; every licensed place closes promptly at eleven o'clock. About the same time the Legislature also enacted a law requiring all the saloons to be closed on election days. The chairman of the old board then said it was impossible to enforce that law, but it has been enforced almost absolutely by the new board. The law prohibiting sales on Sunday has been thoroughly enforced in consequence of this change in the control of the police-force.

There are some obstacles still in the way which make it difficult for this new board to accomplish all it would, and the Law and Order League is addressing itself to the removal of these obstacles. One of the greatest of them is found in the office of the district attorney. This officer is chosen by the people once in three years, and of course the local political influence has much power over an officer who finds it necessary to make combinations to secure a re-election tri-annually.

When the League began its prosecutions in the courts it found that in almost every case appeals were taken to the Superior Court by defendants having the right of such appeal to a court in which they could have a trial by jury, and so general was the appealing that on one occasion when a liquor-dealer, who had been fined by the court fifty dollars and costs, walked up to the clerk and paid his fine, one of the officers of the court suggested that the court ought to adjourn and make it a holiday because a liquor-dealer had paid his fine. Later, the reason for this general appealing of cases in Suffolk County) in which Boston is located) was discovered. An investigation developed the fact that of the liquor-cases appealed to the Superior Court, more than ninety-five per cent. were disposed of by the district attorney without trial, some were nol prossed, some dismissed, others placed on file. When called to account for this the district attorney gave as his justification the statement that the juries would not convict. For several years less than ten persons were sentenced in the

Superior Court in Suffolk County for violations of the liquor-law.

An agitation of the matter growing out of the cases of the Law and Order League resulted in the enactment of a law providing that cases for violation of the liquor-law shall not be disposed of by any district attorney in any other manner than by trial and judgment, except upon a motion made in open court, and upon an order of the court. The effect of this law was to secure the sentencing of two hundred and ten persons during the first full year after it was enacted. The officers of the League at two different sessions of the Legislature have brought forward numerous-signed petitions, asking for a change in the system of appointment of district attorney, back to the old method which obtained in this state from its earliest history down to the year 1855; and a similar petition is now pending. The League asks that this officer may be appointed, as the judges are, by the governor of the commonwealth, to hold office during good behavior. Although this reform has failed of enactment at two sessions of the Legislature, the officers of the League believe that it will be adopted with great benefit to the public, and with the result of securing a much better enforcement of all laws, particularly of the liquor-laws, than any other that has existed for many years. This is one of the unaccomplished tasks to which the League is addressing itself. The facts are sufficient to justify the change which is asked, and it is believed that in time the representatives of the people will make the change, so manifestly for the good of the commonwealth.

The law of Massachusetts has long provided that all beverages containing more than three per cent. of alcohol shall be deemed intoxicating liquor within the meaning of the statute. Under this provision no licenses were required to sell any beverage containing less than three per cent. of alcohol. In all cases where liquors were seized containing between three and four per cent. of alcohol, the effort was always made to show that these liquors had increased in alcoholic percentage after leaving the brewery, and it was always maintained that the seller ought not to be held responsible even when the liquor at the time of sale has had four per cent. of alcohol. This gave the opportunity to maintain saloons without license, both in the license and no-license towns, and it also served as a cover or cloak for the sale of the stronger beverages which were kept concealed about

the premises and frequently in the pockets of the persons in charge. The Law and Order League for several years attempted to have the law amended so as to do away with this great opportunity for the evasion of the law. Finally a bill, drawn by the officers of the League, was enacted providing that all liquors containing more than one per cent. of alcohol should be deemed intoxicating liquor within the meaning of the statute. This has resulted in the closing of a large number of places all over the state. It makes it very much easier to enforce the law everywhere.

Heretofore the enforcement of the law has depended upon criminal prosecutions. This makes it necessary in every case to prove beyond a reasonable doubt that a particular individual has sold intoxicating liquor in violation of the law, the penalty for a first offence being a fine, for a second offence fine and imprisonment, where the prosecutions were made under the nuisance act. To evade the imprisonment the illegal sellers had the habit of changing the person who sold as soon as he had been once convicted. It seemed to the officers of the League that a more summary proceeding, and one which should operate against the place, and not against the individual, was much to be desired. Consequently a bill was prepared and submitted to the Legislature of 1887, providing that upon information filed by the district attorney, or upon a petition of ten legal voters of any town or city, any court having equity jurisdiction might abate a liquor-nuisance by injunction in the same manner in which the equity courts abate other nuisances. The bill became a law, and, while it has not yet been used to any great extent, its constitutionality has been sustained by the Supreme Court, and it is expected that in time it will become one of the most efficient means of enforcing the liquor-laws in our commonwealth.

The result of the work which gives the greatest satisfaction to the officers of the Massachusetts League is the fact that it was long since able to suppress completely the sale of intoxicating liquor to children. All the licensed saloons are making unusual efforts to yield obedience to every provision of the law. There is still much work for the League to do in ferreting out unlicensed places and assisting the police in suppressing such. It is a great satisfaction to the officers of the League to find themselves in complete harmony with the present Board of Police, and to feel that the authorities are now

endeavoring to execute the law in accordance with the wish of the law-abiding people, feeling no responsibility to the lawless class and no fear of the vengeance of saloon-keepers. It is not possible to picture the great change which has been effected in the city of Boston through the efforts of the Law and Order League. It is no small thing to change an universal feeling of hopelessness and despair of the people of a great city to one of hope and courage and belief in the ultimate victory of law and order, and yet this has been done in the city of Boston. Where the people were despairing, they are now hopeful, and the victories that have been achieved are but the forerunners of greater victories yet to be accomplished. The League has come to stay. It now embraces in its membership, in the city of Boston, nearly five thousand of the best and most influential men and women. It has a revenue of fifteen thousand dollars a year, paid gladly by people to accomplish the great results which have been secured; the children have been saved from the saloons, Sunday has been rescued from a great part of the desecration which was universal, the liquor-traffic, heretofore lawless and seemingly beyond possible control, has been compelled to yield obedience to the law, and the good work goes on.

In addition to the work in Boston, one hundred and eight branch leagues have been formed in as many different towns and cities in the state of Massachusetts. The history of each of these would fill a volume. Some of them have completely changed the character of some of the worst towns in the commonwealth. The one in Peabody found one hundred and fifty saloons in a town having a population of eleven thousand, and has long since closed the last of them. The League in Cambridge found nearly three hundred places where liquors were sold. It has driven them all out, and is keeping them out, and there is no saloon-keeper so sanguine as to expect to be able ever again to prosecute his business within the boundaries of our University City. And so I might go on giving facts about the work of these organizations throughout our commonwealth, but space forbids.

It is impossible within the limits of a publication like this to sum up and set down all the beneficial results of our work. They extend in all directions. The closing of all the saloons against children we regard as the most important. The Sunday closing comes next,

for it is most important that on the rest-day, usually following pay-day, the poor shall not be under temptation to waste in drink their hard-earned wages, upon which their families depend for subsistence. The limitation of the number of places decreases the temptation, and tends to compel the licensed dealers to be more careful to observe the conditions of their licenses. The enormous increase of the fees has compelled the dealers who dispense the wares which cause most of the pauperism and crime, to bear a more equitable share of the burdens which their traffic imposes upon the tax-payers. It has the further effect to make the persons holding licenses more careful to observe the law and regulations which the commonwealth imposes upon their hazardous business. But I cannot recapitulate all the results. Suffice it to say that our League is depended upon by all the people for aid in all matters where individuals or communities desire to contend against individual liquor-dealers or against a combination of persons engaged in the traffic in intoxicants. Our office is the centre of information for the whole state of Massachusetts in all matters relating to our temperance laws. Since our work began we have formed one hundred and ten branch leagues in as many towns and cities of our state. Some of these branch leagues in prohibition towns and cities have long since finished their work, driven out the last liquor-dealer, and are no longer active, because they have nothing to do.

With all that our work has accomplished we still have to beg for money to pay expenses. Everything would immediately relapse if our League should relinquish its efforts. To-day every person engaged in the illegal selling of intoxicating liquors in the city of Boston looks upon every stranger who enters his place as a possible agent of our League. The restraining influence our League exerts can never be calculated nor correctly estimated, but it is enormous and greatly for the good of our people. We ask that all law-abiding citizens shall become members of the League and pay the membership fee of one dollar, and give, in addition, as much as they can afford. No one can tell the amount of good a little money used as we use our funds, can do. I hope that all who read this will send as much as they feel they can afford to Francis R. Allen, treasurer, 220 Devonshire Street, Boston, Mass.

THE INTERNATIONAL LAW AND ORDER LEAGUE.

On the 22nd of February, 1883, representatives of twenty-seven Law and Order Leagues, located in eight states, met in Tremont Temple, Boston, and formed the "Citizens' Law and Order League of the United States," to be a "bond of union and a means of communication between the several leagues throughout the country." This organization held annual meetings as follows: Chicago, 1884; New York City, 1885; Cincinnati, Ohio, 1886; Albany, New York, 1887; Philadelphia, 1888, and at Toronto, Canada, in 1889, at which time the name was changed to "The International Law and Order League." The meeting in 1890 was held in Boston and in 1891 at Chautauqua, New York. Hon. Charles C. Bonney, Chicago, Illinois, is president of the International League, and the writer is the secretary.

It is estimated that more than twelve hundred leagues have been formed in the United States and Canada, and others are being organized almost daily, and there is crying need for thousands more. The writer will be pleased to furnish further information to those who desire to enter upon similar work.

INTELLIGENCE.

RAMABAI ASSOCIATION.

ANNUAL MEETING.

THE fourth annual meeting of the Ramabai Association was held in Boston on the 11th of March. The president, Rev. E. E. Hale, opened the meeting with prayer. The secretary, Mrs. Elliott Russell, then read the report of the last meeting, which was accepted. Mrs. Russell read also the report of the corresponding secretary, Miss A. P. Granger, who was unable to be present. Of this report the following is an abstract:—

A majority of the fifty-nine circles have fulfilled their pledges during the year which is past, and in some increasing interest is reported. Yet in some circles, which were established in schools, and in cities where the population is constantly changing, there has been a diminution of interest, and failure to make the annual payment. The Philadelphia Circle, in addition to their large annual pledge, have raised sixty dollars for the purchase of kindergarten materials sufficient for thirty pupils, which are now on the way to Ramabai, for use in her training-school for kindergarten teachers, where she will apply the kindergarten methods which she, herself, studied in Philadelphia. Mrs. George Dana has collected a considerable sum, which has been used for the purchase of furniture for the kindergarten department. The Virginia branch reports unabated interest, and sends two hundred dollars in annual pledges. The receipts from the circles will be found in the treasurer's report. The fifty-nine circles should con-

tribute forty-six hundred dollars annually; this, with other contributions which were promised, would have supplied all the needs of the school; but the need of greater effort is now apparent. We have no longer an experiment in charge, but a recognized educational institution of forty-three pupils, two-thirds of whom are dependent upon us. New interest must be kindled and new friends secured.

Mr. E. H. Ferry, the treasurer, then presented the following report, which was accepted:—

TREASURER'S REPORT.

EXPENDITURES.

Salaries	\$3,260 60
Remittances for school expenses	2,000 00
Expenses of annual meeting, March 11, 1891	143 25
Cable messages to Poona	86 71
Stationery, postage, printing, etc.	72 18
Magazines for school	4 96
Rent of safe deposit box, one year	10 00
	<hr/>
	\$ 5,577 70
School property in Poona	12,002 54

RECEIPTS.

Annual subscriptions, including life membership fees.	
Circles	\$3,805 49
Individuals	146 87
	<hr/>
	\$3,952 36
Scholarships.	
Circles	\$700 00
Individuals	600 00
	<hr/>
	\$1,300 00
Contributions to general fund.	
Circles	\$173 55
Individuals	255 25
	<hr/>
	\$429 80
Contributions to building fund.	
Circles	\$227 61
Individuals	
	<hr/>
	\$227 61
Interest on current account	414 40
Income, scholarships	184 28
	<hr/>
	\$6,508 45

GENERAL STATEMENT.

March 1, 1892.	
Building Fund	\$ 3,243 73
Life Memberships	2,041 00
General Fund	12,594 86
Scholarships	5,900 00
Income	225 28
	<hr/>
Total	\$20,761 14

Total cash on hand.	
March 1, 1891	\$28,590 20
March 1, 1892	17,517 41
	<hr/>
	\$11,072 79
Total receipts of the Association, March 1, 1892,	\$52,516 00
Total expenditures	34,998 59
	<hr/>
Balance	\$17,517 41

Dr. Hale next introduced Mrs. J. W. Andrews, the president of the Executive Committee, who presented a full and interesting report, of which we can give only a portion. She said:—

Miss Hamlin, having accomplished the purpose for which she was sent to India, returned in May last. To the Trustees and the Executive Committee she repeated her praise of Ramabai and her work, and pointed out the successes and dangers of the movement. Ill health prevents Miss Hamlin from being present, but she sends her greetings to all interested in the work. And I wish to express the gratitude of the Association to her for her hearty support of Ramabai.

In the latter part of May word was received that a suitable house had been found, and could be obtained for twelve thousand dollars, and, with Miss Hamlin's concurrence, the money was sent and the house purchased. Here a picturesque account was given of Ramabai's journey to the mountains to see the owner of the property, and of her success in reducing the price at first asked for the house by nine thousand dollars. The chairman and the Board of Trustees think that her correspondence on this subject has shown remarkable business ability and good judgment, and a knowledge of her own people and the best way to deal with them. It was found necessary to make repairs and additions to the buildings, which will make the total cost fourteen thousand dollars. All expense for legal services has been saved to the Association by the kindness of a lawyer of Bombay, who attended to all legal details gratuitously.

The Advisory and Managing Board in India is no longer in existence. They seemed at first to enter into the work with

great interest, but they proved to be too much of a check on Ramabai's action. The Indian board is now the Advisory Board appointed in the beginning by the Association.

In the summer and early fall great excitement prevailed over the religious character of the school. Ramabai was accused of obtaining money under false pretences, and with interfering with the religious customs of her people. Some newspapers grew even indecent in their attacks upon her; though it should be said that some of these afterwards retracted their statements. The controversy waxed hotter, and the charges became more cruel, till Ramabai appealed to the Association for defence. She grew faint-hearted, and, in her fear that her efforts would come to naught, she urged that the school and the funds be placed in the hands of the board, and that some one else be placed at the head of the school. But the Executive Committee knew better their own duties and responsibilities, and the action which would meet with your approval. They answered "no" to all these suggestions, as did the trustees, and sent the telegram: "Be firm. The Association supports you. Funds and letters coming."

Ramabai writes: "I was in Bombay when your cablegram came, and when I returned, two days later, it was handed me, with congratulations and loving words. How kind of you to think of sending it at that particular time! Those were the darkest days of the stormy time. I was in great doubt, and at a loss to know what would be the best course to follow. When the cablegram came, I went on. It has pleased the loving Heavenly Father to put such kindness into your hearts. I thank Him and you most heartily for the boundless love shown to my poor people and myself." Since that time Ramabai has been buoyant, hopeful, successful.

In contrast to this dark picture there are many bright ones. In the summer vacation she took the pupils to a beautiful resort, where the children wandered through the woods, played by the brooks, ran about the plateau of the great mountain, and listened, with delight, to the echoes, as freely and as happily as our own little children. So delighted were

they with their freedom that they reluctantly returned, to celebrate one of the great festivals of the year. In this happiness Ramabai forgot all the trials of the past year, and became a child with the children. Her intercourse with and influence over the pupils are those of a wise companion, a tender mother, and a loving woman. She sees the selfish, suspicious, and fretful natures of the children gradually changing; she sees the hearts that have grown hard or indifferent with constant and enforced self-denial, expanding and glowing as they learn the sweetness of voluntary self-sacrifice. During the recent famine in the Madras Presidency, Ramabai told its story to her pupils, contrasting their happy condition with that of their brothers and sisters suffering and dying with hunger, and asked if they would not like to help the sufferers. There was a glad response from every child in the school, and they willingly gave according to their means,—widows' mites, indeed.

Ramabai believes that the kindergarten teaching is doing much to lead her pupils into useful and happy life. Her account of this class will be found in her own report. As this work increases materials will be constantly needed, and Mrs. Dana's collections are applied to this purpose. A set of books has been contributed by a dying kindergarten teacher. Ramabai's Philadelphia teacher testifies to her ability for this work, speaking of her as having a "fresh, vigorous mind, able to grasp principles and methods, especially quick in practical details."

The school is no longer an experiment. In March, 1889, the school opened with three pupils, one a widow. In March, 1890, there were twenty-five pupils, of whom ten were widows. In 1891 there were twenty-nine pupils, twenty-six being widows. And now we have forty-three pupils, of whom thirty are widows, and they are in a home they can truly call their own. Is not this an unlooked-for and marvelous success, in the face of misunderstandings and opposition? It should encourage people to give, freely, often, and promptly, that there may be no lack of funds as the school increases in number.

In closing this report, the Executive Committee ask to add one word for themselves. By the details presented you can readily see how difficult and delicate are the questions sometimes presented to them for consideration. In dealing with these questions they have endeavored to act discreetly and justly, to be faithful to the trust the Association has confided to them, to be watchful of Ramabai's interests, and to appreciate the motives of her brothers and sisters in India. And the committee trust that their course will meet with your entire approval. But they would add yet another word, more personal still, and say that they are deeply indebted to the president, and to Mr. Gordon, a vice-president, for continued sympathy through the trials of the past year.

Mrs. Andrews then read Ramabai's own report, which follows:—

To the President and Officers of the Ramabai Association:

ESTEEMED FRIENDS:—We, the teachers and pupils of the Sharada Sadana, send hearty greetings, with our gratitude and sisterly love, to you at the beginning of the fourth year of our existence. We gratefully and heartily thank our Heavenly Father and you, our friends, for the generous help, and every encouragement we have received from you.

This year has been full of blessings to us. Not a single day has dawned upon us without bringing some new blessings, some fresh token of God's love to us. The more we think of His kindness, the more we feel how little we deserve it, and how very unworthy we have been of it, and how very forbearing and good the dear Father has been to us all this time. The past year has not been without its trials, but they have all turned into blessings, and thus we have been enabled to realize, in a measure, the eternal truth that "No chastening for the present seemeth to be joyous but grievous; nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby."

We began our last year by asking the blessing of God on our work, and by celebrating the birthday of our little school.

You may remember that we had twenty-six widows, three deserted wives, four married girls, and seven unmarried girls in our school at this time last year. Now we have thirty young widows, three deserted wives, three married girls, and seven unmarried girls studying in the Sharada Sadana. Of the forty-three girls, thirty-eight are boarders, and five who live in their own houses attend the school daily. The number of non-widow girls is steadily diminishing, and that of widows increasing. I have not sent a tabulated report this year, for most of the girls are those whose names, castes, ages, etc., have been reported last year. Four widows and five non-widow girls who attended this school last year have left it for different reasons. One young widow, Krishnabai, left us just after the celebration of our last anniversary. She is since then happily married, and has settled into a home of her own, where she rules, the sole mistress of her household and of her loving husband's heart. We are very happy in her happiness, and wish that many of our young child-widows may have their sufferings ended in this or some other better way. The rest of the number who went away from our school left because they were taken away from us by their parents or guardians, who were afraid of the Hindu public, who talk against our school, and are very much opposed to the education, and consequent independence, of widows and women in general. You know very well that our school is unpopular with the orthodox Hindus from the beginning, so now and then we are met with fresh outbreaks of popular "indignation," and the Sharada Sadana is stormed and attacked on all sides. It is very natural for some of the girls to fear public criticism and leave our school.

The cause of the last great storm was a sad and strange one. It so happened that a woman whom we had appointed to do the matron's work, and whom we thought to be our friend, and one who took an interest in this movement, turned to be our deadly foe. Her mischievous work was begun by tyrannizing and exercising bad influence over the girls. For this she was promptly removed from this institution.

When going away she took a young widow with her, who, also, was a relative of hers. She then went into the town and identified herself with the great army of our opponents. She manufactured many false stories, and spread them all over the town, causing many people, even some of the members of our Poona Advisory and Managing Board, to doubt and turn against us. A terrible storm surged around us for a time; we had to try hard to keep our ground.

Although we are living in our own country, and among our own people, we are continually made to feel that we are among a strange and hostile people in a strange land. We are utterly defenceless, and almost friendless, in this beloved land of ours. But our very weakness is a strong appeal to God, and we feel that He is on our side. We hear Him say, "My grace is sufficient for thee," and realize that "He giveth power to the faint." We have trusted in Him and we know that He is able to protect and save His own. You will see by the steady increase of our numbers that our school has not suffered any loss, though our enemies have tried their best to pull it down to pieces. There are times when we see nothing but darkness thick enough to be felt on all sides, but we are soon made to see the silvery lining of the clouds that surrounded us. Our enemies are watching us quietly now, but God only knows whether their present silence is a calm before a great storm or not.

This year has seen us happy possessors of a home of our own. This great event in our short history is second to none except to the establishment of the Sharada Sadana. Your great kindness and unparalleled generosity has made it possible for us to get a place where we can lay our heads, and we thank you from the bottom of our hearts for giving a house to our school. The Sharada Sadana, which only three years ago was looked upon as nothing but a castle built in the air by crack-brains, may now be counted among many living realities resting upon very good foundation. All of us are very happy over it, and look forward with great pleasure to the day when our school will be taken into the new house, after the

necessary additions and repairs, etc., are finished. We hope, D. V., to celebrate the fourth birthday of our school in the new house. I have given all particulars concerning the newly-bought house in my report to the Executive Committee, so need not repeat them here. The house, as it stands now, is good, and has about two and three-fourths acres of ground. It consists of two separate bungalows, one to be used as the sleeping-room for the girls, and the other as the school, besides the spacious out-houses, cook-rooms, dining-rooms, etc. But it has no accommodation for the resident teachers, and for new girls who come to us desiring admission in the school. It is not safe to admit such girls into the school at once. They must be lodged separately for a time, and their character, etc., tested thoroughly before they be allowed to mix with the older pupils. It is, therefore, very necessary to build another small bungalow on the grounds in front of the already-existing house. We need to have a fencing wall all round our compound or open ground, and another dormitory for the pupils, besides a dining-room and cook-room for the resident teachers, who may not take their meals with the high-caste Hindu girls. These new additions and repairs will take some time, but we are doing our best to get them done quickly and cheaply.

The internal work of the school is going on in very much the same way as it was in the last year. The pupils' progress in their studies is very satisfactory. I am glad to say they are advancing in moral training, also. Their several natures are getting to be more and more unselfish and sweeter than ever, and their manners quite refined. The girls are very anxious to do their part of the work, and take pains to build up their character. They are now beginning to feel that they owe a duty, not to themselves only, but they owe it also to their God, and mankind in general. They are kept well informed of what is going on in the outer world, and they feel they are no more the isolated individuals they used to be, that even the Hindu widow has some relation and owes a duty to the world, that there are many good people who take interest

in them, and that they, also, ought to take an interest in others. Last year, when a great agitation concerning the Age of Consent Bill was making its progress throughout the country, and another movement in the interest of stopping the terrible opium traffic made its way among our people, the pupils of the Sharada Sadana were not backward in sending their petitions to the government in favor of the necessary reform and aiding the work of progress as far as lay in their power. The true woman, loving, sympathetic, and unselfish, is gradually making her appearance in each one of the girls. They feel for each other, help each other, and are ready to show kindness to any one, without regard to caste, color, or creed. We care more for their moral training than for their literary attainments, and we look forward to the day when, by God's help, our girls will go in the world to scatter seeds of kindness and goodness, and will be the sunbeams of the household wherein they may dwell.

We have added a new department to our school since last October. A kindergarten training-class has been started, which is making good progress. Fourteen pupils and two teachers have joined the class. We may now hope to see a real Froebel kindergarten in connection with the Sharada Sadana, in which the pupils who are being trained now will have ample opportunity to practise what they learn.

We did not have many visitors last year. H. H. the Maharaja of Mysore and suite visited our school early in March of 1891. His Highness donated Rs. 500 to the school. Mr. Dayaram Gidumal, a judge in the province of Sind and a reformed Hindu gentleman, continues to show his kind interest in our work by giving a subscription of Rs. 120 annually. Mrs. Somerset of Cambridge, England, collected and sent Rs. 556 as a donation. I owe a debt of gratitude to these generous donors to our school. I gratefully mention the name of Mrs. Emma H. Palmer, M. D., (an old friend of our late, lamented friend, Dr. Bodley,) among our donors. Mrs. Palmer has worked hard and is still working to get some funds to build up a Bodley Memorial Library in our school.

The money collected by Mrs. Palmer has already amounted to over Rs. 450. And you have kindly allowed me to add the money sent by Mrs. Somerset to this B. M. L. Fund. So we may, bye and bye, hope to erect a good and lasting monument on our school grounds, sacred to the memory of our valued friend, Dr. Bodley. I am very glad for it, and am very grateful to those who are helping us in this direction. I must also mention the name of Mr. Harishchandra Vitbal, a gentleman of very limited means, who has given a donation of Rs. 10 to the Sharada Sadana. It was very kind of him to do so, and he has my thanks for his kindness.

Chundrabai, a pupil-teacher, who used to teach a little in this school last year, has given up her teaching and is now applying her whole time in studying diligently. Her place has been taken by Mrs. Mathurabai, an educated Hindu Christian lady, who has been teaching in our school from November last. She teaches very nicely, and takes great pains to do her part of the work. Our school has suffered much from outside, but we have been very fortunate in getting such good helpers. The hearty co-operation and womanly sympathy of Malanbai, Miss Kemp, Simhabai, and Mathurabai, have been a great help and comfort to me. These good ladies spare neither time nor trouble, and do their best to make the school a success. Their good examples and kind and judicious treatment of the girls have done much to keep peace and order in the school. I cannot thank them enough for the unbounded interest with which they are helping our work on.

I must not forget to mention my grateful appreciation of the sympathetic co-operation and kindly help rendered to us by our good, faithful clerk, Mr. G. B. Gudre. No one but the person who knows the internal condition of the present Hindu society can realize how difficult it is to find a really good and faithful man to work with, and in the interests of women. We could easily have found a better clerk, but could not have found a better *man*, than Mr. Gudre. He has tried his best to do his duty, and has always shown a true brotherly sympathy and kindness toward us.

Many thanks are also due to the members of our Advisory Board of Bombay and Poona. They have always been ready to give me their advice and help whenever I wanted them. Our good friend, Mr. Chandavarkar, has shown great kindness toward us in doing the lawyer's work, free of charge, when the building and ground for the school were purchased. The Hon. Mr. M. G. Ranade helped us in drawing the title-deed in correct form. Dr. R. G. Bhandakar, R. B. G. Gokhali, R. B. Kanitkar, and other gentlemen, have been very prompt in giving their help and advice on many occasions. Rao Sahab C. N. Bhat has kindly audited our accounts, and helped us in many other ways. I take this opportunity to show my appreciation of their kindness to me, and tender my best thanks to all these gentlemen.

The kind-hearted president and other officers of our Association have been very, very kind to me. They have shown their interest in this school, and been patient with me more than ever. Their words of love and encouragement, and their deep sympathy, have sustained me while I was being criticised, condemned, and discouraged by my people. I cannot find words expressive enough to thank you for what you have done and are doing for India's poor widowed daughters and for me. May He who is the rewarder of all good and kind people bless you abundantly, and be glorified by your good deeds. With kindest regards and all best wishes for the New Year, I remain,

Very faithfully yours,

RAMABAI.

SHARADA SADANA, POONA, Jan. 29, 1892.

Some charming letters from the pupils were read. Individual letters in Marathi were sent, with translations, and a letter in English from the company of pupils as a whole. A letter in English from a young widow, who is being trained as a kindergarten teacher, was presented.

Dr. Hale then read a letter from Rev. Phillips Brooks, a vice-president of the society, and one from Rev. Lyman

Abbott, who is also a vice-president. He called the attention of the audience to this letter, as laying down a principle governing missionary effort which has not been sufficiently acted upon.

233 CLARENDON STREET, March 9, 1892.

My Dear Mrs. Andrews: — I need not say how cordially I am interested in the work of the Ramabai Association. From the time when we received the visit from the most interesting missionary of the good work in India, it has seemed to me that there was nothing which we could see, in these days of abundant missionary effort, that was more attractive and valuable than hers. All that we have heard from it since it was actually at work has seemed to justify our confidence, and I doubt not that the meeting will be full of sympathy, and send new encouragement and strength to the workers in this distant land.

Yours sincerely,

PHILLIPS BROOKS.

Feb. 3, 1892.

MRS. J. W. ANDREWS.

My Dear Madam: — I am very sorry that it is impossible for me to be with the Ramabai Association at the annual meeting on March 11. An imperative church engagement makes it impossible for me to be absent from home at that time. I should like, however, to take this occasion to reaffirm my conviction that we should be more wise than we have been in our missionary movement if we were to concentrate our Christian force to no inconsiderable extent upon spontaneous and indigenous movements like that of Ramabai. We have, far too much, confounded Christianity with that particular form which it has taken on in our Anglo-Saxon race. The more fully we are able to recognize the spirit of faith, hope, and love, the spirit that is born of God in the hearts of His children, wherever they are, and the more we are able to encourage, by our sympathies and our support, that spirit, and to answer the aspirations of human hearts, by presenting to them the simple Gospel of our Lord, without our traditional forms

and creeds, leaving them to create their own forms, as we have created ours, the more efficient and capable, I am sure, we shall be in fulfilling the mission of the Master.

Yours sincerely,

LYMAN ABBOTT.

Dr. Hale then spoke as follows : —

I suppose that all the ladies present have followed, to a certain extent, the monthly reports, as published in *LEND A HAND*, and do not need any full detail of the history of the school. We ought to recollect that we stand in a difficult position. We are attacked on this side — much more than you see in the newspapers — as being an unchristian association, because we do not choose to place the school in the hands of any one particular Christian communion, and because Ramabai's own intention and purpose is to make it what we here call a free school, a secular school. On the other hand, in India we are distinctly attacked because we are a Christian institution, because we attempt to call in child-widows or other persons of whatever religion, with the purpose of inculcating Christianity. Yet it is not the first time in the history of this world when people have found themselves between two fires, nor is it the first time when a new enterprise has been a difficult enterprise. If we had entered on Ramabai's work with the idea that we were to be "carried to the skies on flowery beds of ease," we might as well have left the work in the beginning. But we did not enter upon it with any such notion; we entered upon it with the idea that it was a work of very great difficulty and delicacy.

But it had pleased God to rear up a very remarkable person, with gifts for that work such as no person would have ventured to ask for. It would have seemed like madness had any person, six years ago, stood up in America, and painted the portrait of a person like Ramabai, and proposed to seek for such a person to undertake this work. Suddenly there appears a medical student in Philadelphia. She proves to be a lady of great intelligence, of remarkable business ability,

with the most delicate conscience, consecrated to Christianity in the most devout and eager way. This person proves to have dedicated herself to this work in India, as Luther dedicated himself to the reformation of the church, — so that she will stand out in history as one of the remarkable consecrated persons taking in hand a particular work. This person went up and down through this country and raised a very large amount of money. She did not take this money herself, though she had an entire right to it. She said, "Not a cent of this money shall pass through my hands, except as I am authorized by a board of competent trustees." And she was so fortunate, with that remarkable magnetism which she had, that she was able to obtain the services of a Board of Trustees here, who were willing to devote themselves to the business of holding this money and remitting it as she needed it.

Then she goes back to her country. Even then it might have happened that a person, even with all her gifts, might have been absolutely unfit for the purpose of "keeping school," and the whole thing might then have gone to pieces. Instead of which, this "little brown mouse," as somebody called her, develops into an extraordinary person of business; writes a good business letter, knows how to deal with fools on the one side and knaves on the other, has extraordinary power of knowing what men are, and what women are as well. She meets with every sort of difficulty, — difficulties which we cannot even understand; she handles them all as you would handle a lot of babies in a nursery, or of children in a kindergarten. I need not say that, of course, she runs against obstacles there: read the dirty press of India, and you would say that here was a little fiend. She does not care much whether she is vilified; she knows that her Saviour, in whom she trusts, was vilified before. She pulls through, she moves into that house or this house, and at the end of this year we are able to report that we have now that marvelous thing called real estate. We have got our foot down; we have no rents to pay. And if it is observed that the cash on hand is eleven thousand dollars less than it was a year ago, I

hope it may be observed at the same time that we have remitted, for the building which was needed, the amount of twelve thousand dollars or more, which was required for the purchase and for the repairs which are necessary.

I said, and we all said, when she went away, that the strain would begin the next year, and that it would go on until, in the middle of the ten years for which we were pledged, the interest in her would have died away. The strain has, however, been better borne — and this is, I think, to be said to the credit of the great persistency and loyalty of American women — better borne than any man would have supposed it would be borne. You have seen from Miss Granger's report how slight has been the diminution, caused by secretaries forgetting that they were secretaries, by presidents forgetting that they were presidents, and by subscribers forgetting that they had subscribed. On the other hand, there have been new friends raised up in one direction or another. But there is no sort of use in our saying, in general, "It is to be hoped that the circles will re-animate themselves." That is not the way it is done. It is said, on the highest authority, "Ask, and it shall be given to you." It was not said on any authority, "Write a letter and have it put in the post-office, with a stamp upon it, and there shall be given to you." There is no authority for expecting an answer to any such appeal. Individual persons who are interested in Ramabai will have to ask other individual persons to take an interest in Ramabai, or this enterprise will decline. There are just as many people in the world as there were when she was here, and when you and I see that more and more people hear her name, it is certain that this work will succeed.

I was asked within a week why I gave so much personal attention to this matter. It was contrasted against the claim of the American Indians, in whom I am greatly interested. "They suffer as much as child-widows," I was told, "and it is as necessary that enterprise, money and time shall be given to them." My reply was that in the United States

there were a great many people interested in the Indians who are west of the Mississippi River, and that there are comparatively few people interested in the millions of child-widows of India, who outnumber the Indians of our own country so much. I do not wish, in the least, to disparage the work which we are trying to do in our own country, but I do wish to call attention to the position of education in India. Here is one school of forty pupils, and this one remarkable woman at the head of it, for a class of women who have been wholly left outside by the superstitions and prejudices of the government of India. I should like to call attention to the fact that, one hundred years ago, in the United States of America, there was but one school as large as this for the higher education of women—the Moravian School in Bethlehem. We are training these forty-three girls till they can write such letters as have been read here to-day. In five or six years you will have eight or ten of these women going out to open schools like this. In five or six years more you will have ten schools in India on this basis, each of them bringing up forty such women. Many of these widows will marry, but some will be teachers again. And so we are making the beginning of the higher education of the women of India, in the exact line where the government cannot interfere, and where those women would, otherwise, be left alone. You are training the very class of women who can be the teachers of the race,—high-class widows, who will carry farther the work which we are engaged in.

I ask you to look into the future. Everything seems encouraging. Certainly the Christian world is outgrowing that very funny superstition—it cannot be called anything else—to which Dr. Abbott has alluded. As he has said, the true principle of missions is to encourage spontaneous effort on the part of the people who are upon the spot, who can meet their own difficulties; not to send to them some “Church of the Second Secession”—a mere bit of manufactured ecclesiasticism—but the eternal principles of faith, and hope, and love. We have in this bungalow, without a

name that anybody can speak, one little woman who is alive with faith, and hope, and love. So long as it please God to keep her in this world, she will succeed, because she is acting on the three eternities which abide and continue forever.

The nominating committee presented the following list of officers for the year, and they were elected: —

President.

REV. EDWARD E. HALE, D. D.

Vice-Presidents.

REV. PHILLIPS BROOKS, D. D.

REV. GEORGE A. GORDON.

MISS FRANCES E. WILLARD.

MRS. MARY HEMENWAY.

REV. LYMAN ABBOTT, D. D.

Board of Trustees.

HON. A. H. RICE.

MR. CHARLES P. WARE.

MRS. QUINCY A. SHAW.

MR. ALPHEUS H. HARDY.

MISS PHEBE G. ADAM.

MR. ROBERT TREAT PAINE.

MISS ELLEN MASON.

MR. CLEMENT W. ANDREWS.

HON. JOHN D. LONG.

Treasurer.

MR. E. HAYWARD FERRY, 222 Boylston Street, Boston, Mass.

Advisory Board in Poona, India.

DR. RAMAKRISHNA G. BHANDARKAR.

RAO BAHADUR M. RANADE.

RAO SAHEB DESHMUKH.

Executive Committee.

MRS. J. W. ANDREWS.

MRS. J. S. COPLEY GREENE.

MISS PHEBE G. ADAM.

MISS HANNAH A. ADAM.

MRS. A. HAMILTON.

MRS. GEORGE A. GORDON.

MRS. B. F. CALEF.

MRS. HAMILTON A. HILL.

Recording Secretary.

MRS. ELLIOTT RUSSELL, 407 Marlboro Street, Boston, Mass.

Corresponding Secretary.

MISS A. P. GRANGER, Canandaigua, N. Y.

Principal of Sharada Sadana.

PUNDITA RAMABAI DONGRE MEDHAVI.

MONTHLY MEETING.

THE regular monthly meeting of representatives of Clubs was held at the LEND A HAND Office, Feb. 29, 1892, the president, Edward Everett Hale, in the chair. Twelve Clubs were represented.

The case of Franklinton was brought up, and the committee reported that there was a possibility of obtaining some maps and charts, but the school-books mentioned are no longer in use.

A letter was read from Baton Rouge, asking assistance for a colored school there.

Mrs. Whitman reported that she had communicated with nearly two hundred people, who had offered to send religious papers regularly to the colored people who could not afford to pay for them. She had sent these people the names and addresses of the colored people. This mission is a part of that inaugurated by Miss Brigham last year.

Dr. Hale spoke of the reading-room which Mrs. Picotte was endeavoring to open for the Indians at the Omaha Agency, Nebraska. An account of it was given in the March number of LEND A HAND. The ladies expressed much interest in the work, and several boxes have been sent to Mrs. Picotte.

Dr. Hale said that the *Look-out* had been discontinued on account of not being supported. Lately there had come several calls for the magazine. He wished to say that if a sufficient number of subscribers were obtained to defray the expense, the publication would be resumed. Some of the ladies felt that the magazine was of great importance and offered to canvass for it.

Dr. Hale reported \$60.00 more received for the Russian Fund, and remitted to the state treasurer.

At the close of the meeting Miss Dean, who is endeavoring to raise the money for the Manassas Industrial School, was introduced, and told what had been done and what would be necessary to do for the school. Miss Dean excited a good deal of interest, and several dollars were given to aid in the work.

These monthly meetings are held in the LEND A HAND Office the last Monday of each month, at noon. Members of Clubs who may be in the city at that time are cordially welcomed.

CHAIRMEN OF COMMITTEES.

Leaflets and Literature, Mrs. Bernard Whitman ; *Charities*, Miss Frances H. Hunneman ; *Education*, Miss H. E. Freeman ; *Missions*, Mrs. Andrew Washburn. These ladies may be addressed at the LEND A HAND Office, 3 Hamilton Place, Boston.

EDUCATION.

THE following extract from a letter from Dr. Longo shows the condition of the Siena School:—

SIENA, Feb. 10, 1892.

Our school numbers this year about eighty children, some having left after a month or two, a few without giving any reason, probably by the influence of the priests, others because their families left Siena. The classes are always full enough for two teachers, and the help which I continue to lend to the higher classes is not, as yet, superfluous. I am contented with the teachers, who are two responsible persons, devoted to their work. The semi-annual examinations, which took place at the end of last January, were entirely satisfactory. While we never lose sight of the missionary aim of the work, we do not neglect the instruction, which is given according to the programme of the government, so that our schools may be at least up to the standard of the public schools of the city. The older children of the two higher classes always frequent the church services, and I hope that the Lord will bless all they learn of the Gospel in church and at school, and make them true Christians. With regard to some children, who will have finished at the school this year, and who seem to show some interest in the Gospel, we desire, the school-mistress, and I, to keep them a year or two under our influence; the school-mistress, who is very capable, would be glad to give them the lessons which are given in the normal schools, where they prepare teachers, but in order to do this it would be necessary to have

an assistant teacher who could look after the little children. In this way those young people would have time to become confirmed in their religious opinions, and, perhaps, we should have the joy of seeing them unite with our church. The thing would be possible if friends could procure for us assistance, as in the first three years. We have so much more need of the help of Christians in other countries, inasmuch as there is not one foreigner this winter in Siena (perhaps on account of the influenza) who can give us any contributions. For this same reason our church services are less frequented than in past years, and the work of evangelization is not, at this time, very encouraging.

CLUB REPORTS.

EAST BOSTON, MASS.

WE have never had a large band; some have moved away, one has married; we have not felt that it was best to make it a large band. We have taken in one at a time as the others have fallen out. Now we have nine in the band. The girls have always done considerable work. Last year they had a sale, and, with the proceeds, paid twenty-five dollars towards the building fund of the new church, paid two dollars towards a Woman's Missionary Society connected with our church, sent a Christmas box to a large family of children, collected ten dollars, to which they added five dollars, for a poor woman, etc. They also had a table at the fair of the church, and made quite a sum. This year they have also had a sale and a musical, and, with the proceeds, have given twenty-five dollars to the church, gave an entertainment for fifty of the younger children of the Sunday School, consisting of songs and games, with bags of candy and pop-corn, bon-bons, and a Japanese pudding. They sent a box with dolls, books, clothing, nuts, fruit, candy, etc. The family were Jews, just from Jerusalem. They also sent a box of dolls, toys, and candy to a family of poor children, who had no Christmas because their mother was sick. They collected six dollars for a poor woman, to which they added five of their own, which has reduced their treasury to a very low point.

ORANGE, N. J.

OUR Club was The Every-Day Ten, each one doing a kind act or helping some one in trouble, or doing something every day to make life easier for some one. Our girls were about fourteen, and I found it was a very good thing for them, and, I am sure, will make them better women as long as they live, but my Ten are so scattered now we have given up our work. Some have died, others moved to different towns, and I carry on our little work among a few poor alone. I hope at some future time to get another Ten.

MUTUAL THRIFT.*

BY JOHN TUNIS.

THIS is a useful hand-book of the Friendly Societies of England. The writer is an English clergyman, of proved sympathies with the movement for the betterment of the condition of the English working-class, and an active member of the leading order among the societies, whose history he tells in a very entertaining manner. The actual story of the Friendly Societies extends back only to the early part of the eighteenth century. The real origin of the societies, however, must be put a good deal further back. That origin, there can be no doubt, is to be found in the burial societies of antiquity. A natural instinct leads men to surround the burial of the dead with a good deal of pomp and ceremony, in the very act of which a belief in some sort of life after death was clearly shown. The burial society was, in part, to aid in bearing expense, and in part to assist in the spiritual witness which death demanded. Such societies, fraternities, associations, and guilds are found almost everywhere. In China, among the Greeks and Romans, among the Teutons, their friendly aid is seen. When a modification arose, according to which the membership was composed of those of the same occupation, or trade, then we have something which is the germ of the modern

* *Mutual Thrift*, by J. Frome Wilkinson, M. A. Methuen & Co., London. 1891. [Social Questions of the Day Series.]

trades-union and the city companies of London. Mr. Wilkinson has called his book "Mutual Thrift," and defines thrift as that quality, higher far than mere parsimony or hoarding, which enables a man to push ahead. The very root of the word, traced as far back as Sanskrit, means to shoot ahead, to go beyond. Still, thrift alone is not enough. There is a kind of thrift such as, in its degradation, we hear sometimes described as New England thrift, which is a mean egoism, and which leads a man to seek his own good, careless and even at the expense of others. The thrift which the Friendly Societies encourage is mutual; it is seeking each man's good through others. The members of these societies go into them in order to seek their own good through the good of others. The savings bank is a purely individualistic society, and, as such, is outside the truly social development of modern life. It has, as a natural consequence, ceased to be what it was at the beginning, a charitable and philanthropic institution, and is as much an affair of business and money-making for its promoters as a railroad or a mill.

The rise of the Friendly Societies has gone along with a decline in the amount of out-door relief given to the destitute and working-classes. This connection is marked and exceedingly interesting. The amount of relief given, and the ease with which it was obtained, made one of the chief obstacles in the growth of the societies. The poor-law of England, at the beginning of the century, worked incalculable harm. It was a demoralizing agency, and multiplied paupers. It was a bad day for thrift when a premium was put on laziness. But with the improved policy toward the poor, and with the removal of the restrictions on the meetings of workingmen, the Friendly Societies began to grow. Perhaps the most interesting of all these societies is the great Manchester Unity, which, in 1812, began as an offshoot from the old Union Order of Odd Fellows, dating from 1745. It was on the pattern of the Free Masons. Its aim, at first, was rather social, but it took as its first financial step that of forming a general funeral fund, which became a mutual insurance for the members. It was a hard fight to make the Executive Committee an elective or representative board of all the lodges. Such democratic ideas were most fiercely fought off. Finally, after a great secession, which went to form the Manchester New Unity, the repre-

sentative and democratic principle won. By 1834 the Unity possessed 781 lodges, and a financial membership of 47,638. In order to secure the members against fraud, and any corruption, Parliament has passed various statutes. The law which now regulates the societies was passed in 1875. It is of a permissive character, and offers a protection to the members by enabling them to register their society, and make a return of "receipts and expenditures, funds and effects." The registrar may appoint an inspector, who will examine into the affairs of the order or society; or call a meeting of the members to consider any matter affecting its interests. How important such legislative action is can be seen from the fact that at present in many, if not most, of the Friendly Societies the finances are in an unsound condition. The societies promise to do what, with their available assets, they are unable to do. The drain which is made by "continuous sick-pay to old and past-work members," is not nearly met. Mr. Wilkinson declares that the society that can popularize a sound scheme of superannuation, and educates its younger members to take part in it, will be the premier Friendly Society.

With all deductions, the history of the Friendly Society movement is a history of national thrift, and the practice of economy, which has saved the nation from great perils and crises. At the middle of the century, competent observers declared that there were in England the unmistakable signs of an impending revolution. Baernreither names two reasons why such a revolution was averted, each of which is exceedingly instructive. There was economy and self-denial practised to an extraordinary degree by the working-classes, developing in their *mutual thrift* a strong social sense, and there was a broad sympathy and interest shown by the upper classes in the struggles and trials of the workingmen. Mutual thrift and Christian charity, self-help and mutual regard averted an industrial revolution.

PROFIT-SHARING.

WE have received from Mr. Waterman, of the Waterman Fountain Pen Company, the following note on his experience in profit-sharing:—

I have always believed in profit-sharing as a means of benefit to working-men and women, as well as employers. My fountain-pen business, begun nine years ago, was organized in a stock company four years ago last November. Since that time it has been conducted on the profit-sharing basis, arranged in this simple and, it seems to me, equitable manner: the amount of the capital stock, the amount of the loans to the company for the purpose of increasing its working capital, and the amount of salaries paid during the year to the employees that have been with the company more than a year, are aggregated, together and a pro rata dividend is made upon that amount, payable in cash to the stockholders, the holders of the loan certificates, and the wage-earners. Any of them are allowed the privilege of investing any amount they please in the loan certificates.

So far we have paid an annual dividend of ten per cent., without dividing all the earnings. This will give every employee an extra year's wages every seven years, if he invests his dividends only, as capital with the company, and thus permits them to be compounded for him.

The employees are all satisfied, and I have often been complimented upon their care, patience, and fidelity to the company's business interests.

I hope your efforts to interest capital and labor to a more extended practice of profit-sharing will be abundantly successful.

Yours truly,

L. E. WATERMAN.

PURIFICATION OF THE PRESS.

THE following appeal has been sent to seventy-nine editorial organizations in the United States and Canada, and most cordial replies have been received from twenty-one of them: —

“The members of Baltimore Yearly Meeting of Woman Friends, composed of representatives from Maryland, Virginia, and Pennsylvania, realizing the power of the public press, and believing that this power possesses greater influence for the elevation of our people in virtue and morality than has yet been excited, appeal to you to give your earnest attention to this matter, and to devise some method by which this influence may be used more effectively. The omission of detail in reports of crime, including in these, suicides, scandals, and breaches of faith and honor, appears to us the first in this direction, and giving greater prominence to whatsoever things are honest, just, pure, lovely, and of good report, the second step.

“As mothers and guardians of youth we are desirous of availing ourselves of the assistance of your publications, in the home education of our children, but too often find the lessons of good they contain overbalanced by the lessons in evil; we ask also your earnest co-operation in arousing public sentiment to the demoralizing influence of many of the pictorial advertisements that defile the streets of our cities, and to our responsibility as citizens in this matter. With heartfelt thanks for the aid you have given in works of philanthropy and reform, we are your sincere friends.”

In some cases special committees were appointed to take charge of the subject, as in the Suburban Press Association of New England. At Atlanta, Ga., the matter was strongly presented at the annual meeting of W. C. T. U., and a deep feeling was manifested. Afterwards in two conventions of women held in Washington great interest was shown in the movement. Though the progress is slow indications show that there is a progress, and the feeling of the better part of the community is in sympathy with this appeal.

THE PUBLIC DISINFECTING HOUSE OF BERLIN.

IN the extreme southeastern part of Berlin, on the very outskirts of the city, is a low, red-brick building, with tall, smoking chimneys; an elevated platform runs along one side, and upon it open arched doors; strange, low-hung vans, suggestive of circus wagons, may often be seen, standing by the platform, and when the wide doors at the back of the van are opened most varied contents are disclosed—mattresses, bedding, huge, misshapen bundles of unknown substance, personal clothing of every kind, furniture and household goods of poorest and of richest make. Flitting hither and thither about the court-yard and the building, loading and unloading the wagons, are men clad in tall, official caps, which cover the head and droop low over the face, and long linen frocks which reach to the feet; and, if a stranger would enter this establishment, he, too, must don the long gown which is the defensive armor of the place, a protection against the invisible foes to human health and life against whom here stern, scientific warfare is waged, for this red-brick building is the public disinfecting establishment of Berlin.

The house is carefully divided into two distinct parts. Separate doors afford the entrance and the exit; only through one can the infected articles be brought in the specially and curiously-built vans, and only through the other can the purified goods be taken out to their owners. The linen robes which all the operatives and visitors are required to wear protect their woollen clothing from disease-germs.

As the vans arrive, bringing the infected articles, they are swiftly unloaded and the contents carried into their proper room; here each piece is deposited in a rolling car in such a way that it may receive thorough and individual treatment in the process which follows. This car, or disinfection oven, as it is called, has been previously thoroughly ventilated by a very strong and searching current of air which has been forced through it. The cars, having been loaded, are pushed back into the interior of the great furnaces and the doors are closed; then the apparatus is slowly heated to a high temperature, and steam is driven into the ovens to do its destructive work upon the disease-germs. A short but thorough ventilation completes the process, which has taken only forty minutes. At the conclusion

a bell rings, informing the attendant in the second part of the building—that for disinfected articles—that the car is ready to be unpacked; the ovens are rolled out, the doors on the disinfected end are opened, and the strange baking is removed, repacked in circus-vans, and sent to its owners.

By the careful technical and bacteriological experiments of the director the superior working of the method is proved. The temperature inside the oven is far above 100 degrees Celsius, and would destroy the most vigorous and resisting germs.

If an establishment of this kind is to do a really beneficial work, it is of the highest importance that the cost for its services should be so low that both rich and poor may receive its benefits, and in Berlin a price covering merely the expense of the fire and the operatives' wages is demanded, and so low is this that the entire expense for disinfecting a mass of a cubic metre in contents is only fifteen German pennies.

During the five years since the institution opened its doors it has in the most satisfactory way fulfilled its office. In 1887 its services were called into use in 1432 cases, in 1888 in 2047 cases, and in 1889 3371 demands were made upon the institute; and in the years 1890 and 1891 the people of the city have in still greater numbers called upon the friendly assistance of the disinfecting establishment to destroy for them the tiny, deadly foes which threaten their health and happiness.

CHINESE HOSPITAL.

THERE is in Brooklyn, No. 45 Hicks Street, a Chinese hospital, with a Chinese resident physician, Chinese Christian nurses, but projected and cared for by American Christians. It is hard to get a Chinaman into an ordinary hospital, and the Chinamen themselves have a prejudice against these institutions. This hospital, however, though only thirteen months old, has had sixty-two patients, and has made such an impression upon the Chinamen themselves that the Chinese merchants in New York have voluntarily given \$1,330 of the \$2,900 expended for its support. The resident physician is the first Chinese graduate of an American medical school. The hospital is non-sectarian, and deserves to be appreciated.

SCHOOL OF APPLIED ETHICS.

THE School of Applied Ethics will be held at Plymouth, Mass., with the same general purposes as last summer.

With regard to the Department of Economics the programme is not yet quite completed, but one week will, probably, be devoted to the problems of congested population, to which all persons interested in public charities, from the various cities throughout the country, will be invited.

Prof. Taussig will lecture for a week upon Self-help, and the Legislation necessary to secure it. Prof. Giddings of Bryn Mawr College will lecture for a week upon the Theory of Industrial Progress. Hon. Carroll D. Wright will lecture for a week, confining himself to the presentation of statistics pertaining to five important industrial problems, as Wages, Ten Hours, etc. President Adams of Ann Arbor will lecture for one week upon the Development of Political Economy. Two or three others will be invited to take part in the work of economics.

We make this statement thus early, knowing that so many of our readers will be interested in the work. We shall publish the details, as the plans are more perfected.

NEW BOOKS.

- GODARD, JOHN GEORGE. *Poverty: its Genesis and Exodus.* New York: Charles Scribner's Sons.
- JONES, LLOYD. (Edited by William Cairns Jones.) *The Life, Times, and Labors of Robert Owen.* New York: Charles Scribner's Sons.
- MUIR, SIR WILLIAM. *The Caliphate: its Rise, Decline, and Fall.*
- ROGERS, JAMES E. THOROLD. *The Industrial and Commercial History of England.* New York: G. P. Putnam's Sons.
- SHINDLER, R. *Life and Labors of C. H. Spurgeon.* New York: A. C. Armstrong & Co.
- SCHOULER, JAMES. *History of the United States of America under the Constitution.* Vol. V. New York: Dodd, Mead & Co.
- WILSON, JAMES GRANT (edited by). *Memorial History of New York City.* New York: History Co., New York.
- The following articles may be found in our March exchanges:—
- Forum.* A Case of Good City Government. Prof. F. G. Peabody.
- Industrial Progress of the South.* Gen. E. P. Alexander.
- Atlantic Monthly.* Doubts about University Extension. George Herbert Palmer.
- Cosmopolitan.* Profit-Sharing. Edward Everett Hale.
- Chautauquan.* American Morals. H. R. Chamberlain.